

PAHLAVI VENDIDÂD

(ZAND-Î JVÎT-DÊV-DÂT)

TRANSLITERATION AND TRANSLATION IN ENGLISH

BY

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EDITED

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FOREWORD

No loss is so tragic and so irreparable as that involved in the death of a scholar whilst engaged in writing a book on a subject in which he had acquired such proficiency as few could claim. When Behrangore Anklesaria passed away, leaving somewhat incomplete his monumental work on the transliteration and translation of the PAHLAVI VENDIDAD, the Governing Body of the K. R. Cama Oriental Institute considered it necessary to entrust to another competent scholar the work of preparing the manuscript for the press, supplying omissions, making necessary alterations, giving finishing touches and seeing it through the press. Fortunately, a gifted scholar of amazing energy and versatility, Professor Dinshah Dorabji Kapadia, a member of the Governing Body of the Institute, and an intimate friend of Mr. Anklesaria, came forward, with no pretension to mastery over the Pahlavi language but in all humility befitting a scholar, to see the voluminous work through the press. Distinguished among scientists as a life-long and devoted student of mathematics, physics, astronomy and allied sciences, he is also a keen student of the Avesta and Pahlavi languages and literature. The Institute, therefore, thankfully accepted his offer with confidence in his capacity to do justice to the task entrusted to him, and the reader of this publication, as it has emerged from Professor Kapadia, will, I feel sure, be greatly impressed with the enthusiasm, energy, skill, discernment and erudition, which he has brought to bear on the task of examining the manuscript, filling up several lacunae, making the necessary alter-

rations, adding translations of passages found missing, readjusting the matter, revising the proof sheets and doing everything possible to present so valued a manuscript to the public in the best possible manner. I wish gratefully to acknowledge, on behalf of the members of the Governing Body of the K. R. Cama Oriental Institute, the debt which they in common with all interested in the study of the sacred books of the Parsi community owe, next to the learned author of the work, to Professor Kapadia for this laborious and arduous work and to Mrs. Dhun Jamshed Engineer and Mr. Homi F. Chacha for the assistance given by them to Professor Kapadia.

R. P. MASANI

PREFACE

It is a matter of great satisfaction that by the grace of God after prolonged delay this important work of the late Mr. Behrangore Tehmuras Anklesaria,—Pahlavi version of the Vendidad (Jv't-Dêv-Dât),—Transliteration and Translation in English—sees the light of day. This work on the complete Pahlavi Vendidad is unique, the only one of its type. There have been several attempts at the preparation of the Texts, Transliteration and Translation, but no attempt seems to have been made to publish the complete work such as the present one, except the work in Gujarati prepared by Dastur Dr. Jamaspji M. Jamaspasana and published in 1908 by his son Dastur Kaikhusru, which has since been in use by students.

On a brief survey of the various works on Pahlavi Vendidad, printed and published or in manuscripts, it may be stated that—

- (1) Dr. F. Spiegel published the Pahlavi Text of the Vendidad in 1853, prepared mostly from the Manuscripts K₁ and L₁ then existing in Europe;
- (2) Dr. Martin Haug, in his Essays on the Sacred Language, Writings and Religion of the Parsees as edited by Dr. E. W. West, gave translations of Pahlavi Vendidad, Pargards I, XVIII, XIX and XX. with explanatory notes ;
- (3) Ervad Nowroji Maneckji Kanga published translation of the first four Pargards of the Vendidad ;
- (4) Dastur Franji Rabadi published a translation of some of the interpretative glosses on the Vendidad ;
- (5) Shams-ul-ulama Dastur Dr. Darab Peshotan Sanjani published the Pahlavi Text with notes of the Vendidad, pargards I-IX and XIX in 1895 after collating with the manuscripts BU, ML, L₁, K₁, ED and DE, BH, RB, and SP. These manuscripts have been

- fully described by him in the preface to that work ;
- (6) Dr. Karl F. Geldner published translation in German of Pahlavi Vendidad, Pargard XVIII in Dastur Pestotanjee Memorial Volume in 1904 ;
 - (7) Shams-ul-ulama Dastur Dr. Hoshangji J. Jamaspasana published in 1907, the Avesta and Pahlavi Texts and Glossary (of the Pahlavi Texts) of the complete Vendidad, using the additional manuscripts DN, DJJ, DJE, DJR, DR, MU, MU₁, MU₂, MU₃, IM. These manuscripts have also been described by Dastur Hoshangji in his preface.
 - (8) About the same time Dastur Kaikhusru Jamaspji published his father Dastur Dr. Jamaspji M. Jamaspasana's posthumous work on complete Pahlavi Vendidad, (both Transliteration and Translation) in Gujarati in 1908.

As regards the last two works, it may be stated that whilst the work by Dastur Hoshangji did not give any translation, the work by Dastur Jamaspji was based on the traditional knowledge acquired from his father and grandfather. It will thus be seen from this survey that the present work of Behramgore Anklesaria is the first of its kind in English on the complete Pahlavi version of Avesta Vendidad. Unfortunately he has not lived to see it in print or to help us in identifying the text used by him in the preparation of the work. It may be presumed that it was some manuscript belonging to his father Ervad Tehmuras's Library, perhaps one of those valuable ones which his venerable father had made it a point to buy for himself from Irani priests. A diligent search was made by Behramgore's daughter to trace the manuscript but to no purpose. From a manuscript of some 120 folios now in Mr. Hoshang Anklesaria's possession which gives all the variants in different manuscripts collated by Behramgore extending upto Pargard VI only, it appears that Behramgore has used for collation all the manuscripts previously used by Dr. Spiegel, Dastur Darabji

and Dastur Hoshangji. At one time, I was under the impression that he was using the manuscript IM. But as variants even from IM are also given by him in this work, the text used as basis for this work may be either a particular manuscript in his father's library, which we may designate as TD, or it is the result of collation of various existing manuscripts.

The circumstances which led to the preparation and publication of this work may now be briefly recorded.

Mr. Spittanna K. R. Cama in his letter, dated 1st February 1929, to the K. R. Cama Oriental Institute, suggested that an English translation of the Avesta Vendidad be prepared under the auspices of the Institute and offered to donate Rs. 1000 for the honorarium to be paid to the scholar selected for the work and adding that the work be presented to the public on the occasion of the Birth-Centenary of his father, the late Mr. K. R. Cama on 11th November 1931. At a meeting of the Governing Body of the Institute it was resolved that the donor be requested to allow the Governing Body to arrange to have an English translation of the Pahlavi Vendidad prepared as there was greater necessity for such a work than for a translation of the Avesta Vendidad and to increase the amount of the donation to Rs. 2000. Mr. Cama cheerfully acquiesced and on the recommendation of Dr. Sir Jivanji Mody, Hon. Secretary to the Institute, the work was entrusted to Behrangore Anklesaria who was then the Principal of the Mulla Feeroze Madressa.

With admirable assiduity and devotion, Behrangore completed his work faithfully in time. When I was in Iran in the year 1930, I noticed that during his tour in that country for about eight months he devoted as much time as he could spare to this work, having taken with him the necessary books and papers. Particularly during his stay in Tehran and Shimran he was seen pouring over these books and papers for hours together. This can be verified by the dates put down by him on his manuscripts from time to time.

• In consonance with the desire of the donor, Behramgore duly presented his Transliteration and Translation of the Pahlavi Vendidad at the special meeting for celebrating the Birth-Centenary of Khurshedji Rustomji Cama on the 11th November 1931. He gave on this occasion a short account of the work done in the past in connection with the Vendidad from time to time and stated that a Pahlavi Translation of the Avesta Texts including that of the Vendidad had been prepared by the great Magapitān-Magupat Âtarpāt Mârespend and his disciples early in the fourth century after Christ during the reign of the Sâssânian monarch Shâhpur II. The Pahlavi version was embellished with glosses and commentaries by the Magupats and Dasturs who followed Âtarpāt during the regime of the later Sassanians.

The Governing Body of the Institute then invited donations for printing and publishing the work. The necessary funds were collected in good time but there was for one reason or another inordinate delay on the part of Behramgore who had been handed back his manuscript for revision before it was sent to the press.

The bulk of the manuscript remained with him till the date of his death which occurred on 25th November 1944. The first two Pargards had been in type but even this portion had not been attended to. Parts of the manuscript were distributed amongst the students of the two Madressas to enable them to prosecute their University studies and after his death it was a matter of some difficulty to gather together such scattered portions of the manuscript.

When the Governing Body were considering who should be entrusted with the work of seeing the manuscript through the 'press', I volunteered to undertake it. The Governing Body unanimously accepted my offer. It was arranged that Dr. J. M. Unvala and myself should have the work printed under our joint supervision and that Miss Dhun Behramgore Anklesaria (now Mrs. Engineer) should gather and arrange the manuscript copies of the work and generally assist us.

in the work. Dr. Unvala was, however, prevented by circumstances from co-operating in the work and the printing work was left entirely to myself and Miss Dhun Anklesaria (Mrs. Engineer). Fates, however, seemed to be still conspiring to delay the work. A disastrous fire took place at the Fort Printing Press and all plans for printing the work were for the time being upset. As there was no other press duly equipped to undertake the work, the prospects appeared very gloomy. After some time however the energetic proprietor of the Fort Printing Press was able to set up a new press having prepared a set of new types from the old matrices, which had fortunately escaped destruction. Mrs. Engineer took upon herself the work of preparing type-written copies for the press, and I was to put them into final shape by inserting diacritical marks and bracketing the paragraphs. Proof-correction was to be done by us jointly. For a time the printing work progressed satisfactorily. But owing to her other onerous and pressing duties, Mrs. Engineer had to delay proof-correction work and I took upon myself the work of proof-correction. Mrs. Engineer continued her work of preparing type-written copies, and I am very happy to say to the credit of Mrs. Engineer that she faithfully and energetically persisted and completed her part of the work. Proof-correction, however, being a very onerous task, I felt the need of a qualified scholar for the purpose. At that juncture, a silent, sober and sound worker interested in the study of Avesta and Pahlavi, Mr. Homi F. Chacha, came to my assistance. Not only did he correct the final proofs, but also helped me materially in checking and amending the translations of several passages and of the other four Pargards detailed hereafter, whose translations were found wanting in the manuscript of Mr. Behramgore and my best thanks are due to him for his esteemed co-operation. The printing work, though thus disturbed in the initial stage, subsequently progressed satisfactorily and I consider myself fortunate that it has been finally completed.

It should be stated at the outset that the Transliteration

represents only the PÂZEND version of the Pahlavi Vendidad (Jvîṭ-Dêv-Dât). Some scholars prefer to read Pahlavi as it is written, but it was the general practice adopted by Behramgore in all his works, to give Pâzend rendering of the Pahlavi Texts and he has adhered to that practice in this work also.

It was the intention of the learned author to print this work in types of three different founts, viz.—one fount for Pahlavi equivalent of the original Avesta Text, a second fount for the explanatory glosses added by the Pahlavi translator and a third one for all those long or short explanatory commentaries inserted by the subsequent Dasturs. Such a procedure, however, was found to be too cumbrous and likely to cause confusion and create difficulties for both the printers and the proof-correctors, and as such the author's original idea had, therefore, to be dropped and I considered it necessary to adopt the following scheme:

All Pahlavi words and sentences which are the equivalents of the original Avesta are given as running matter. Explanatory words and short glosses added by the Pahlavi Translator and inserted in the body of the paragraphs are given in round brackets (), and explanatory commentaries in square brackets []. Besides, a small margin is left to indicate the distinctive character of these commentaries. Words added to complete the sense in the English translation are given in *italics*. Words, either not translated or transliterated or which were ambiguous are allowed to remain as they were either in Pahlavi or Avesta characters without any amendments.

Further on a close search made by members of Behramgore's family for the missing pages of the manuscript, it was noticed that translation of the following parts or Pargards could not be traced—

- Pargard XII - whole,
 „ XIII - paragraphs 46-56,
 „ XIV - whole;
 „ XV - whole,
 „ XVI - whole,
 „ XVII - whole,
 „ XVIII - § 1, last two paragraphs, § 2, last paragraph and § 55, second paragraph.

Besides these, an attempt has been made to maintain uniformity of transliteration for the same word throughout the whole work. Had these lacunae been allowed to remain as they were, the value of such a work would have been greatly reduced. I have, therefore, on my sole responsibility, added the translation of the passages thus found missing and re-adjusted the matter, clearly indicating them by double stars ** at the beginning of each paragraph thus treated. As translations of the complete Pahlavi Vendidad do not exist except the one by Dastur Dr. Jamaspji in Gujarati and published in 1908, there is every likelihood that I may have erred in my translation and for that I alone should be held responsible.

In conclusion, I again wish to express my great satisfaction that it has been thus possible to bring out this work even after so much delay. An amount of time and energy has been expended after Behramgore's death to see the work through the press. My best thanks are due to the Governing Body of the K. R. Cama Oriental Institute for allowing me to do this work, and to Mrs. Engineer and Mr. Homi F. Chacha and Mr. Hoshang T. Anklesaria for their cordial co-operation and substantial help, without which I am afraid, it would not have been possible to publish this work. It is indeed a pity that it was not in the lot of the learned author himself to see the work printed in his own life-time and under his own supervision, but I have not the least doubt that the work, though not perfect in itself, will reflect great credit on Indian scholarship. Pahlavi Vendidad is one of the most difficult works, especially its glosses and

commentaries are most confusing. It is for the scholars, both Eastern and Western, to judge how far Behrangore has succeeded in bringing out this work in the light of scientific and upto-date research scholarship. I regard it the good fortune of the Parsi Community that Behrangore was able to prepare such a valuable work which will remain a land-mark in Pahlavi Scholarship.

6, Staunton Road,
Poona 1st January 1949. }

DINSHAH D. KAPADIA.

The scheme of transliteration used is as under—

Avesta	𐬀	𐬁	𐬂	𐬃	𐬄	𐬅	𐬆	𐬇	𐬈	𐬉	𐬊
Pahlavi	𐬀	𐬁	𐬂	𐬃	𐬄	𐬅	𐬆	𐬇	𐬈	𐬉	𐬊
Sanskrit	अ	आ	इ	ई	उ	ऊ	ऌ	ऍ	ऑ	ओ	औ
English	a	ā	i	ī	u	ū	e	ē	o	ō	au

Avesta	𐬋	𐬌	𐬍	𐬎	𐬏	𐬐	𐬑	𐬒	𐬓	𐬔	𐬕
Pahlavi	𐬋	𐬌	𐬍	𐬎	𐬏	𐬐	𐬑	𐬒	𐬓	𐬔	𐬕
Sanskrit	क	ख	—	ग	घ	च	ज	झ	—	त	—
English	k	kh	kh ^v	g	gh	ch	j	z	z	t	t

Avesta	𐬖	𐬗	𐬘	𐬙	𐬚	𐬛	𐬜	𐬝	𐬞	𐬟	𐬠
Pahlavi	𐬖	𐬗	𐬘	𐬙	𐬚	𐬛	𐬜	𐬝	𐬞	𐬟	𐬠
Sanskrit	थ	द	ध	न	प	फ	ब	भ	म	य	र
English	th	d	dh	n	p	f	b	bh	m	y	r

Avesta	𐬡	𐬢	𐬣	𐬤	𐬥	𐬦	𐬧	𐬨	𐬩	𐬪	𐬫
Pahlavi	𐬡	𐬢	𐬣	𐬤	𐬥	𐬦	𐬧	𐬨	𐬩	𐬪	𐬫
Sanskrit	—	ल	व	—	स	श	ष	ह	ड	—	—
English	r	l	v	w	s	s	sh	h	ṇ	zd	

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ZAND-Î JVÎT-DÊV-DÂT

FRA-TÔM PARGART BÛN

1. Gûpt-(as) Âûhr-mazd ô Spitamân Zaratûhst : “Men dat, Spitamân Zaratûhst ! jâk râmîsn-dahîsnî, nê ku-dât-(êstêt) âsânîh;

[În ku marþôm ân jâk ku han zâyêþ, ya-s han parvarênd, a-s vêh sahêþ, ku, nêvak-tar âsân-tar ; ê Men dat.]

“ Chi, agar Men nê dat-haê, Spitamân Zaratûhst ! jâk râmîsn-dahîsnî, nê ku-dât (êstêt) âsânîh, (har)visp ahû-i-ast-aûmand ô-Aîrân-Vêj fraz-sawîsnîh bût-haê,

[ku andaz ô kâr êstât-haê tâ-sân sûtân nê tûbân bût-haê ; chi, ez kêsvâr ô kêsvâr, bê pa parvânakîh-i Yazdân sûtân nê tûbân.]

COMMENTARY OF THE JVÎT-DÊV-DÂT

COMMENCEMENT OF THE FIRST PARGARD

1. Spoke-(he) Ohrmazd to-Spitamân Zaratuhst : “ I produced, *Oh* Spitamân Zaratuhst ! *the* place producing-joy, whither-(was)-produced no comfort ; *

[*This is the case* that man considers the place where *he-is-born to be* better, i.e., fairer *and* more-comfortable ; this did I produce.]

“ For-if I had-not-produced, *Oh* Spitamân Zaratuhst ! *the* place producing-joy, whither-(was)-produced no-comfort, *the* entire corporeal existence would-have proceeded to-Irân-vêj,

[*that-is, they* would-have-remained in this work till-they could not go ; for *one* cannot go from clime to clime, save with *the* guidance of God.]

Hast ke aētūn gūyēt, aē: “pa-cha ān-i Dēvān sāyet sūtan”.

‘Asō rāmō-dāitīm nōiṭ aojō rāmistām’ :

Har dō aēvāk, har dō rāmīsn-ī jāk.

Hast ke ān-icha rāmīsn ez kh^vēs-kārīh gūyēt.

‘Paoirīm bitīm’ : ē hamār ku: fra-ṭōm har dāṭastān ō ān jāk brēhīnīṭ, ū daṭīgar ō ān jāk, tā mīnūy-ī zamī hama pa aēva-karṭayīh bē dāt, pōtīyāra. Har ān jāk ku dō bē-gūyēt, aēvak ān-ī pa būn-dahīsn, aēvak ān-ī pas; ‘āaṭ ahē paityārem’ hama ān-ī pas.

Jāk rōstāk har dō ham...

Hast ke aētūn gūyēt, aē: “jāk ān jāk ku martōm awar nē-mānēnd, ū rōstāk ān jāk ku martōm awar mānēnd”.

‘Mash māra va shathām haitīm’ : in pa in pargart pēṭā, hama jāk gūyēt;

There is one who thus says: “It-is-proper to-go even-with that of the dēvs”.

‘The place producing-joy, not the most-joy-giving vigour’ :

Both are one, both are the joy of the place.

There is one who says: that joy too to-be due-to one’s-own-work.

Consider ‘first, second’ to be this: *At-first all regulations were-fixed for the place, and secondly the adversity for the place, till the spirit of the earth had produced all things in accord. Wherever one mentions two, one is that which was at the original-creation, the other is that which was after it. ‘Āaṭ ahē paityārem’ are all those which were after.*

‘Jāk’ and ‘Rōstāk’ are both the same.

There is one who thus says: “‘jāk’ is the place whereon men do not dwell, and ‘rōstāk’ is the place whereon men dwell.

‘Big snakes and robbers in open daylight’: everywhere, one mentions this which is manifest in this ‘pargard’.

hast ke Hêt-aûmand-acha rôṭ gûyêṭ.]

2. "Fra-tôm ez jakân û rôstakân Am pahalôm frâz-brêhîniṭ, Men ke Aûhr-mazd' (hom), Airân-Vêj Vêh-Dâityâ;—
(Vas Vêh-Dâityâ ê ku rôṭ Dâityâ ân jak bê-âyêṭ, tâ kâr pa 'avaêpaêm' kûnêṭ.)

[Hast ke aêṭûn gûyêṭ, aê: "pa 'avaêpaêm' bê-âyêṭ, bê kâr ân jak kûnêṭ".]

Az-as, pa-ân-i-ôi petiyârayih, frâz-karîniṭ ganâ-minûy pôr-marg azi-cha i rôṭi, (vas bawêṭ), zamestân-acha-i dêvân-dâṭ, (stahma-tar bawêṭ).

3. *Dah mâh ânô zamestân, dô mâh hâminû; (û pas-icha 'hapta henti hâminô mâonha pancha zayana askare')*

Ôisân-icha hend sart-âw sart-zamî sart-aûrvar,—(ân dah mâh).

[Hast ke ân dô mâh gûyêṭ.

'Adha zimahê maidhûm, adha zimahê zaredhaêm'.

There is one who says: "the Hêtûmand river".]

2. "*The First of-lands and-places, I created the-best, I Who (am) Ohrmazd, was Irân-vêj, the Vêh-Dâityâ;*

(Its being 'Vêh-Dâityâ' is this that the river Dâityâ comes thither so-that one may-perform his work without fear.)

[*There is one who thus says: "It comes fearlessly, so-that one may-perform his work thither."*]—

there-upon, 'Ganâ-minûy', full-of-death, counter-created in opposition to it, river snakes,—(they are many),—and-winter produced-by-the-Dêvs,—(it is very virulent).

3. *There are ten months of winter thither, two months of-summer;*

(and even-then the text 'seven are the summer months, five of-winter is well-known'.)

and-they are of-cold-water, of-cold-earth, of-cold-trees,—(those ten months.)

[*There is one who says: "those two months".*

'Then is the middle of-winter, then the heart of-winter.'

Aû-kanû mâh Vohûman, mâh Sattrivar, hast ke zamestân dêl, ku stahma-tar. Aê: awâ-cha é ku hama stahma, pas-icha andar ân zamân stahma-tar bawêt.]

Adin, (ka) zamestân bê-patêt, (ku,sawêt), adin frahêst 'vôighné', (ku-s petiyâra zamestân hama awâ bê-sawêt).

[Hast ke aêtûn gûyêt, aê: "Nêst-chisîh paţas andar âyêt".]

4. Daţîgar ez jākān ū rōstākān Am pahalôm frāz-brêhîniţ, Men ke Aûhr-mazd (hom), Gayâ i-Sûri-mânîsn;—

(aê: dast-i Sûri mânîsnîh, dakhsa vas né petiyâra.)—

Az-as pa ân-î ôi petiyârayîh frāz-karîniţ ganâ-mînûy pôr-marg, kûra-magas î gô-(spend)-ân d-a-y-cha pôr-marg.

[Aê: magas bê-âyêt jôrţâê; aê: bê vâstar bê-âyêt; gâv bastan nê-sâyêt; gô-spendân-icha margîh bawêt.]

At-present *the month Vohuman, i.e. the month Sahrivar, is that which is the heart of winter, that-is, is very-virulent. Know that even in-spite-of this that all the months are of severe cold, still winter is very-virulent during that period.*]

Hence, (when) winter falls, (*that-is, goes away*), then *are* immense calamities, (*that-is, all things go away with the adverse winter.*)

[*There is one who thus says: "Nothingness thereby comes in."*]

4. *The Second of-lands and-places, I created the-best, I Who (am) Ohrmazd, was Gavâ the Syrian dwelling;—*

(Note: *the desert which is the Syrian habitation, its symbol is no adverseness.*)—

thereupon, 'Ganâ-Mînûy', full-of-death, counter-created, in opposition to it, *the blind fly which is full-of-death to the (beneficent)-animals and milch animals.*

[Note: *the fly comes to the corn; note: it comes to the pasture; it is-not-proper to-tie the oxen; it is death even-unto-the-beneficent-animals.*]—

5. Saṭigar ez jākān ū rōstākān Am pahalōm frāz-bréhiniṭ, Men ke Aūhr-mazd (hom), Marv ī Awazār, (ham-būt) asō (pa kār-ī dāṭastān, ū) kartār, (ku-s vas andar kūnēnd.)

Az-as pa ān-ī ōi petiyārayih frāz-kariniṭ ganā-minūy pōr-marg hamār ū dūsa.—

[Hamār : ku, hamār ī asbārān ān jāk kūnēnd;

Dūsa : ku, dūsa marz ān jāk.]

6. Chahārōm ez jākān ū rōstākān Am pahalōm frāz-bréhiniṭ, Men ke Aūhr-mazd (hom), Bakhr névak (pa dīṭan), awrāst-drap, —(ku, draps andar awrāst dārēnd).

[Hast ke aētūn gūyēt, aē : “ vasāh andar afrāsēnd, ku awar han kasēnd”.]

Az-as pa ān-ī ōi petiyārayih frāz-kariniṭ ganā-minūy pōr-marg gūl-cha kāt, —(vas bawēt).

[Hast ke aētūn gūyēt, aē : “ Jāk sūrāk dārēnd, bē-nihūmbiṭ gūl-cha kāt bē-bawēt].

5. *The Third of-lands and-places, I created the-best, I Who (am) Ohrmazd, was Marv the stately, and holy,—(united for the work of organization) (and) active, (that-is, they work much in it);—*

thereupon, ‘ Ganā-Minūy ’, full-of-death, counter-created, in opposition to it, hamār and dūsa.—

[Hamār, *that-is, the.....which the troops make thither ;*

Dūsa, that-is, the immoral sexual-intercourse committed thither.]

6. *The Fourth of-lands and-places, I created the-best, I Who (am) Ohrmazd, was Bakhr fair (to see), of-uplifted banner,—(that-is, they hold therein the banner uplifted);*

[*There is one who thus says : “ They-raise therein immensely, that-is, they-even-draw it above ”.]*

thereupon, ‘ Ganā-Minūy ’, full-of-death, counter-created, in opposition to it, wasp-and kāt,—(they are in abundance).

[*There is one who thus says : “ They have burrowing places where exist wasp and kāt concealed.”]*

• 7. Panjôm ez jâkân û rōstākân Am pahalôm frâz-brêhîn-
it. Men ke Aûhr-mazd (hom), Nisây i andarg Marv û Bakhr ;—

[Aê : ân gûyom, andâ ân-hân-icha hast].—

Az-as pa ân-i ôi petiyârayih frâz-karîniȚ ganâ-minûy pôr-
marg (ân-i) vaȥar gômâniyih—(pa chis-i Yazdân).

[Gômân-aûmand, ku : “ma-gar hât”.

Hast ke aêȥûn gûyêȥ, aê : “Pa-cha ân-i dêvân gômân-
aûmand, ku : ‘ma-gar hât’.”]

8. Sasôm ez jâkân û rōstākân Am pahalôm frâz-brêhîn-
it. Men ke Aûhr-mazd (hom), Harêy i vîs-hêl.

[Vîs vîs-hêlih ê : ku, ân-i êmâ nôh sawa û mâh
darânâ dârim, ôisân khâna pa tak bê-holênd bê-sawênd].

Az-as pa ân-i ôi petiyârayih frâz-karîniȚ ganâ-minûy
pôr-marg s-r-s-k-ch driwakih.—

[Vâja-ê haê sahva-aûmand.

7. *The Fifth of-lands and-places, I created the-best, I
Who (am) Ohrmazd, was Nisây which is between Marv and
Bakhr ;—*

[Note : I-mention that, as *there* is the other-too of
that name.]—

thereupon, ‘Ganâ-Minûy’, full-of-death, counter-created,
in opposition to it, *the very-wicked unbelief*—(in *the* essence
of God).—

[*They* are sceptic, saying : “Perhaps *it-may-be*”.—

There is one who thus says : “*They-are-sceptic even-
as-regards that of the dêvs, saying : ‘perhaps it-may-be’.*”]

8. *The Sixth of-places and-lands, I created the-best, I
Who (am) Ohrmazd, was Harey which is street-deserting ;—*

[*Its desertion-of-the-street is this : that which we
observe for the period of nine nights or a month, they
leave the house at once and go-out.*]—

thereupon, ‘Ganâ-Minûy’, full-of-death, counter-created,
in opposition to it, *tears-and lament*.—

[This word may-be full-of-wail.

Hast ke aētūn gūyēt, aē : pa t-b-u-r-k kūnēt.]—

9. Haptōm ez jākān ū rōstākān Am pahalōm frāz-brēhīn-ī, Men ke Aūhr-mazd (hom), Kāwūl ī dūzak-sāyē.

[vas dūzak-sāyēyih ē ku sāya ī darakhtān pa tan vaṭ.

Hast ke ān-i kōpān gūyēt.]

Az-as pa ān-i ōi petiyārayih frāz-karimīṭ ganā-minūy pōr-marg (ān-i) parik-kāmayih, (ān) ī kh-n-ch-d-i-s (parastih) ke-s awar-awākimīṭ Karsāsp :—

[Ku-s han karṭ; ōisān-icha han kūnēt ; nē pa dāt.]

10. Hastōm ez jākān ū rōstākān Am pahalōm frāz-brēhīnīṭ, Men ke Aūhr-mazd (hom), 'U-ry-ē' pōr-vāstarī—M-s-ā-n.

[Vas pōr-vāstarīh ē ku-s jav ū vāstar vas andar bawēt.] —

Az-as pa ān-i ōi petiyārayih frāz-karimīṭ ganā-minūy pōr-marg (ān-i) vaṭar awar-mānisnih, (ka-s M-s-ā-n aē awar-mānēt).

There is one who thus says : " One performs the lament on the ' tambūrē ' (tambourine)."]—

9. *The Seventh of-places and-lands, I created the-best, I Who (am) Ohrmazd, was Kāwūl of the evil shadows ;—*

[Its evil-shadowyness is this that the shade of the trees is bad unto the body.

There is one who says : " that of the mountains ".]

thereupon, ' Ganā-Minūy ', full-of-death, counter-created, in opposition to it, the parik-desire, (the worship) of kh-n-ch-d-i-s who assisted Kars-āsp ;

[that-is, he indeed practised it; they-even do practise it; not according-to law.]

10. *The Eighth of-lands and-places, I created the best, I Who (am) Ohrmazd, was U-ry-ē full-of-pasture—(M-s-ā-n) ;*

[Its fullness-of-pasture is this that there is enough corn and pasture therein.]—

thereupon, ' Ganā-Minūy ', full-of-death, counter-created, in opposition to it, (the) very-wicked aloofness, (since-he the M-s-ān remains aloof).

11. Nohôm ez jākān ū rōstākān Am pahalôm frâz-brêhînit, Men ke Aûhr-mazd (hom), 'Khnan' ī Gōrgān-mān-isnih;—

[Aê: 'Khnan' rōt Gōrgān-mān-isnih dakhsa].

[Az-as petiyāra.]

Az-as pā ān-ī ōi petiyārayih frâz-karînit ganâ-minûy pōr-marg, (ān-ī) vațar anāpōhlakān vinās ke mart-vêpi,—(ku, kûn-marz);

[Aê: nê-sân pa dât, bê-kûnêt].

12. Dahôm ez jākān ū rōstākān Am pahalôm frâz-brêhînit, Men ke Aûhr-mazd (hom), Harahmand nêvak (pa ditan);

Az-as pā ān-ī ōi petiyārayih frâz-karînit ganâ-minûy pōr-marg, (ān-ī) vațar anāpōhlakān vinās ke nasâ-nikānih.—

[Aê: ak-dîn hend; vasân pa dât.]—

13. Yâzdahôm ez jākān ū rōstākān Am pahalôm frâz-

11. *The Ninth of-lands and-places, I created the-best, I Who (am) Ohrmazd, was 'Khnan' which is the dwelling-of-the-Georgians;—*

[Note: *the river 'Khnan' is the emblem of the Georgian-dwelling.*]

thereupon, 'Ganâ-Minûy', full-of-death, counter-created, in opposition to it, (the) very-wicked unatonable sin which is 'Mart-vêpi'—(that-is, Kûn-marz);

[Note: *it is not lawful to them, but they commit it.*]

12. *The Tenth of-lands and-places, I created the-best, I Who (am) Ohrmazd, was Harahmand fair (to see);*

thereupon, 'Ganâ-Minûy', full-of-death, counter-created, in opposition to it, (the) very-wicked unatonable sin which is the-burying-of-the-dead.—

[Note: *they are of-the-evil-faith: it is according-to their law.*]

13. *The Eleventh of-lands and-places, I created the-*

brēhīntī, Men ke Aûhr-mazd (hom), Hêt-aûmand raê-aûmand 13
 kh^varêh-aûmand—(kh^vêskâr û tûkhsâ minûy ī Sîst).

[Hast ke ân Vêh rôt gûyêt.]

Az-as pa ân-ī ôi petiyârayih frâz-karīnīḡ ganâ-minûy
 pôr-marg, (ân-ī) vaṭar yâṭûyih.

[Aê : yâṭûyih haina vaṭ.

Hast ke ân-ī Frâsyâwân gûyêt.

Aê : ôisân karṭan tûbân, vas vichârṭan nê tûbân.

Hast ke aêṭûn gûyêt, aê : “Yâṭûyih ê hast ī, ka nê-
 kh^vânênd, ê-cha narm han bawêṭ ;

pas, gûpt bawêṭ ku pa râs nê pâṭakhsâ.]

14. “*Aêm-cha ahê chithrô-dakhshto aīhat,*”

Ê-cha ân-ī ôi ô-pêṭâyih dakhsa hast,—ê chis ô pês
 gûyom—

‘aêm chithrô-paīti-dayô,’

vas ê-cha pêṭâyih pa-awar-nikirisnih,—ku nikirênd
 pêṭâ bawêṭ.—

‘Yatha kavachit jâsen zaoyêhé yâṭumentem.’

Chun kaṭâm-ich-ê jâk ku rasênd dast-ī yâṭûyih
 âskârayihâ.

best, I Who am Ohrmazd, was Hetomand, the bright and
 glorious,—(dutiful and diligent divine Sîst);

[There is one who says : “The Vêh river”];—

thereupon, ‘Ganâ-Minûy’, full-of-death, counter-created,
 in opposition to it, (the) very-wicked-sorcery.—

[Note : all kind of sorcery is bad.

There is one who says : “That of Frâsyâw.”

Note : they can practise it, but cannot undo it.

There is one who thus says : “Sorcery is such that
 it verily is memorized even-when they do not recite ;”

hence, it is said that it is not authorized on the road.]

14. [(Av.) ‘And-this shall-be its essential manifestation,’
 (Pah.) And-this is its visible sign,—this thing I-will-mention
 later,—

(Av.) this the essential phase,—

(Pah.) and-this is its manifestaion by-means-of-observation,—
 •when they-observe it becomes manifestation.

Hast ke aēṭūn gūyēt, aē: “ Zaratūst ez ān jāk būṭ; vas
in har se paṭas ”.

Būṭ ke R-a-y gūyēt. As se-tōkhmayih ē ku-s in se-
paṭvand ez ān jāk būṭ, bē rapt. ‘ *Vaēdhañhō nōit uzōis* ’]

Az-as pa ān-ī ōi petiyārayih frāz-karīnīṭ ganā-mīnūy pōr-
marg, (ān-ī) vaṭar awar-gōmānikih,—(ku, kh^{va}ṭ gōmān-
aūmand ū kasān-icha gōmānī bē-kūnēnd).—

16. Sīzdahōm ez jākān ū rōstākān Am pahalōm frāz-
brēhīnīṭ, Men ke Aūhr-mazd (hom), ‘ Chakhr ’ ī awazār,
(ham-būṭ), asō (pa kār ī dātastān ū) kartār (mazan) ;

Az-as pa ān-ī ōi petiyārayih frāz-karīnīṭ, ganā-mīnūy pōr-
marg, (ān-ī) vaṭar anāpōhlakān vinās ke nasā-pōkhtan.

[Aē : nē sār pa dāt, bē vas pachēnd in chun rūpāh ū
raspū.]

17. Chahārdahōm ez jākān ū rōstākān Am pahalōm

There is one who thus says : “ Zaratuhst was of that
place; all these three *were* due to him ”.

There was one who says : “ R-a-y ”. Its having-three-
races *is* this that these three connections of-his were *and*
proceeded from that place ”.

(Av.) of knowledge, not of love. (Darm.)]

thereupon, ‘ Ganā-Mīnūy ’, full-of-death, counter-created,
in opposition to it, (the) very-wicked extreme-unbelief,—(that-
is, they are themselves sceptic and make even-others sceptic).—

16. *The Thirteenth of-lands and-places, I created the-*
best, I Who (am) Ohrmazd, was the stately Chakhr, (united)
and holy, (for the work of organization), (and) active, (great) ;
thereupon, ‘ Ganā-Mīnūy ’, full-of-death, counter-cre-
ated, in opposition to it, (the) very-wicked unatonable sin which
is the cooking-of-corpses.—

[Note : *it is* not according-to their law, but *they-cook*
mostly such as foxes and weasels.]

17. *The Fourteenth of-lands and-places, I created the-*

frāz-brêhniṭ, Men ke Aûhr-mazd (hom), Varan ī chahâr-gôs, (paṭas-kh^vâr-gar, sar Dailam).

[Hast ke Kêrmân gûyêṭ.

Vas chahâr-gôsîh ê ku râs chahâr andar bê-êstêṭ.

Hast ke aêṭûn gûyêṭ, aê : “ Satrastân dara chahâr hast ”.]

ke-ô-ân zât Farêṭon pa zanisn ī-Azî-Dahâk.

Az-as pa ân-î ôi petiyârayîh frâz-kariniṭ ganâ-minûy pôr-marg, (ân-icha) awârôn dastân,—(stahma-tar bawêṭ),—an-alrya-cha dahân awar-mânisnih.

[Ke Paṭas-kh^vâr-gar gûyêṭ Salmâ, ke Kermân gûyêṭ Bârich..]

18. Pânzdahôm ez jâkân û röstakân Am pahalôm frâz-brêhniṭ, Men ke Aûhr-mazd (hom), ke Hapt-hindûkân;—

[Vas Hapt-hindûkânîh ê ku sar-kh^vatâ hapt hast. Ê chi râ gûyom, ku, hapt rôṭ? chi, ân ez Awistâ pêṭâ:

best, I Who (am) Ohrmazd, *was* the four-cornered Varan,—(Padaskh^vâr-gar, Dailam),

[*There is one* who says : “ Kermân ”.

Its having-four-corners *is* this that *there* are four roads in *it*.—

There is one who thus says : “ The city has four gates ”.]

for which *was*-born Faredon *in-order-to*-smite Azî Dahâk ;

thereupon, ‘Ganâ-Minûy’, full-of-death, counter-created, in opposition to it, (the) abnormal menstruation,—(*it is very-oppressive*), and *the aloofness of-the* non-Aryan districts.—

[*According to him* who says Padaskh^vargar, *it is* Salmâ, *according to him* who says Kermân, *it is* Bârich].

19. The Fifteenth of-lands and-places, I created the-best, I Who (am) Ohrmazd, *was that* which *was the* Hapt-Hindûkân;—

[Its being-Hapt-Hindûkân *is* this that *it*-has seven chiefs. Why *do-I*-say this, that-*is*, seven rivers? For, that *is* evident from the Avestâ :

'*Hacha ushastara Hindva avi daoshastareñ Hindûm*'. .

Hast ke aêṭûn gûyêt, aê: "Har kêsvar-ê aêvak hast".]—

Az-as pa ân-î ôi petiyârayih frâz-kariniṭ ganâ-minûy pôr-marg, (ân-î) awârôn dastân,—(stahma-tar bawêt),—û (ân-î) awârôn garmih,—(frêh ez paṭmân bawêt).

19. Sâzdahôm ez jâkân û röstâkân Am pahalôm frâz-brêhiniṭ, Men ke Aûhr-mazd (hom), Awar pa—'O-dh-â' i-Arangistân, (î-Arûm), ke a-sardâr awar mânish-hênd, (ku, zûṭ awâz êstênd),—

[Hast ke aêṭûn gûyêt, aê: "Kh^vaṭâ pa kh^vaṭâ nê dârênd"].—

Az-as pa ân-î ôi petiyârayih frâz-kariniṭ ganâ-minûy pôr-marg, zameštân-icha dēvân-dât,—(stahma-tar bawêt),—

'*Taozyâ-cha-darñhéus aiwistâra*'

20. Hend hân-icha jâk û röstâk,—(î nâmchêsti nê gûpt

(Av.) 'From the Eastern river towards the Western river'.

There is one who thus says: "Every clime has one."]—

thereupon, 'Ganâ-Minûy', full-of-death, counter-created, in opposition to it, (the) abnormal menstruation,—(it is very oppressive), and (the) abnormal heat,—(it is more than paṭmân).

19. The Sixteenth of-lands and-places, I created the best, I Who (am) Ohrmazd, was up on the Odhâ of-Arangistân, (of Arûm), who are-arrogant without-chief,—(that-is, they soon stand back).

[There is one who thus says: "They-do-not-consider the senior as senior."]

thereupon, 'Ganâ-Minûy', full-of-death, counter-created, in opposition to it, Winter produced-by-the-Dêvs,—(it is very virulent),—

(Av.) 'and the aloofness of-the-Turanian Country'.

20. There are still other lands and-places,—(which are

êstêt),—î nêvak (pa dītan), zôpr (pa kâr dâstân), û arza,—
 (ku, âwâysnî),—pôrsisnî,—(ku, pôrsisn vas kûnênd),—bâmî,—
 (ku, kh^varêh-aûmand).

[Hast ke vakhs-â gûyêt, chun Pârs î awêza bâmî.]—

not mentioned particularly),—(which *are*) fair (to see),—deep,
 (for *the* work of organization), worthy,—(that-*is*, beseeming),
 —inquirable,—(that-*is*, *they*-make much inquiry of *them*),
 and-bright,—(that-*is*, glorious).

[*There is one* who says: “Resplendent like *the* pure
 and bright Pârs.”]—

DATĪGAR PARGART BŪN.

Pōrsiṭ Zaratūst ez-Aûhr-mazd, ku : Aûhr-mazd, mînûy i-awazûni, Dâṭâr i-gêhân i-ast-aûmandân, asô !—

[Aê : Aûhr-mazd, Dâṭâr, Asô, pa kh^vânîsn, awarê pa setâyîsn.]—

“ Ô-ke fra-tôm ez-marṭômân ham-pōrsiṭ, haê, tō-ke Aûhr-mazd haê—

(ku-t ham-pōrsayîh pa-dîn fra-tôm awâ ke karṭ ?)—
hân ez-men ke Zaratūst (hom) ?

“ (At) ô-ke frâz-nanûṭ in dîn i Aûhr-mazd û Zaratūst ” ?

2. Az-as gupt Aûhr-mazd, ku : “ Ô-Jam i nêvak (pa dîṭan), hû-rama, asô Zaratūst !—

[Aê : hû-ramayîh ê bûṭ ku-s rama marṭômân û rama gô-spendân dôrêst dâst.]—

COMMENCEMENT OF THE SECOND PARGARD.

1. Zaratuhst asked of-Ohrmazd : “ *Oh* Ohrmazd ! Spirit beneficent, Creator of *the*-material-world, holy !—

[Note : The epithets ‘Ohrmazd’, ‘Dâdâr’ and ‘Asô’ are for invocation, the other is for praise.]—

“ With whom didst *Thou* converse *the* first of-men, *Thou* who art Ohrmazd,—

[that-*is*, with whom didst *Thou* first hold the conference as regards revelation ?]—
other than-I who am Zaratuhst ? ”

Unto whom didst *Thou* reveal this revelation which *is* of Ohrmazd and Zartuhst ? ”

2. Hence replied Ohrmazd : “ To-Jam who *was* fair (to see) and of-the-good-flock, *Oh* holy Zaratuhst !—

[Note : *his* being-of-the-good-flock was this, that he properly maintained *the* herds of men and the herds of animals.]—

“ Ô-ôi fra-tôm ez-martômân ham pôrsiṭ (hom) Men ke Aûhr-mazd (hom),—(ku-am ham-pôrsayih i pa Din fra-tôm awâ ôi kart).—

“ Hân ez-tô ke Zaratûst (haê); Am ô-ôi frâz-namûṭ in đin i Aûhr-mazd û Zaratûst.

3. “ Adîn, ô-ôi-gûpt Zaratûst ! Men ke Aûhr-mazd (hom), ku : Paṭiriṭ ez-Men, Jam i nêvak Vivanghânân ! húsmôrisn barisn ô-Din,—(ku, aêrpaṭih û hâvistih kûniṭ).—

“ Adîn-as ô-Men pasukh^v-gûpt Jam i nêvak Zaratûst ! (ku) : ‘Nê dâṭâr hom, nê châsiṭâr, húsmôrisn barisn ô-Din,—(ku-am aêrpaṭih û hâvistih nê tûbân kartan).

4. “ Adîn-an ô-ôi gûpt, Zaratûst ! Men ke Aûhr-mazd (hom), (ku) : ‘Agar ez-Men, Jam ! nê paṭirê húsmôrisn barisn ô-Din,—(ku, aêrpaṭih û hâvistih nê kûney),—adîn, ân-i-Men gêhân frâkhvin,—(ku, vês bê kûn),—adîn, ân-i-Men gêhân

“ with him the-first of-men did-I-converse, I who am Ohrmazd,—

[that-is, I held the conference as regards revelation first with him.]—

“ other than-thou who art Zaratuht : I revealed unto-him, this revelation which is of Ohrmazd and Zaratuht.

3. Then unto-him spoke-I, *Oh Zaratuht !* I who am Ohrmazd : ‘*Do-you-accept of-me, fair Jam son-of-Vivanghân ! the instruction and spread of-religion,—(that-is, do-you-perform the work of teacher and disciple.)—*

Then did he, *the fair Jam*, give-reply unto-me. *Oh Zaratuht !* Neither am-I the giver nor teacher of the instruction and spread of-religion,—(that-is, I cannot perform *the work of teacher or disciple.*—

4. “ Then-I spoke unto-him, *Oh Zaratuht !* I who am Ohrmazd : *Oh-Jam ! if thou-wouldst-not-accept of-me the instruction and spread of-religion,—(that-is, wouldst not perform the work of teacher and disciple),—then, do-thou-widen my world,—(that-is, make it bigger),—then, do-thou-increase my*

v-a-r-d-n,—(ku, frapīh-tar bê-kūn),—adīn, (ān)-i-Men paṭīr
gêhān-râ srâysn,—(parvarisn),—sardârih,—(framān dāṭan),—
pa-nikās-dārisnih,—(pānayih karṭan).

5. “Adīn-as ô Men pasukh^v-gūpt, Jam ī nêvak, Zaratûst!
(ku): Vam (ê)-i-tô gêhān frākh^vinom,—(ku, vês bê kūnom),—
vam (ê)-i-tô gêhān v-a-r-d-n-ô-m,—(ku, frapīh-tar bê-kūnom),
—vam ez-tô paṭīrom gêhān-râ srâysn,—(parvarisn),—sardâ-
rih,—(fra-mān dāṭan),—pa-nikās-dārisnih,—(pānayih karṭan).

(Aê: ê kūnom, ê-cha kūnom, ku): Nê pa-(ān-i)-Men kh^va-
ṭāyih bawêt (ān) sartṭ vātṭ, nê (ān) garm (vātṭ), nê a-y-o-yg-ih,—
(vastakih),—(û) nê margih,—(ham-būn-icha).

[Jam ān ya-s nê bût âerpaṭih ū hāvistih: tâ vêh-dīn
bût .asô bût; vas dakhsa martōmān andar tan karṭ êstāt.

În ku vêh-dīn bût ez ān jāk pêṭā:

‘Mrūdhi taṭ mātḥwem yaṭ aēmchiṭ yô daêva’.

În ku asô bût ez ān jāk pêṭā:

world,—(that-is, make it stouter),—then, do-thou-accept for
my-world its preservation,—(nurture),—its rulership,—(giving
the mandate),—and its guardianship,—(offering protection).—

5. “Then did he, the fair Jam, give reply unto-me, Oh
Zarathust! I will-widen thy world,—(that-is, make it bigger),
—I will-increase thy world,—(that-is make it stouter),—I
will-accept of-thee for-thy-world, its preservation,—(nurture),
—its rulership,—(giving the mandate),—and its guardianship
—(offering protection).

(Note: This I will-do, the other-two will-I-do; so that
during-my sovereignty there shall-be neither cold wind nor
hot (wind), neither defilement,—(deterioration), nor death,—
(nothing at all).

[Teachership and pupilage were what Jam did not have,
still he was faithful; he was righteous; men have engraved
his mark on their bodies.

This that he was faithful, is evident from the text:

(Av.) ‘Do-thou-utter that aphorism which he too who
is daêva...’

„ This that he was righteous, is evident from the text:

‘Yimahê Vivanhanahê ashaonô fravashîm yazamaidê’.

Jam-î Vivanghânân asô fravahr yazom.

În ku-s dakhsať martômân andar tan karť êstât, ez
ân jâk pêtâ :

‘A-bareshnva paschaêta a-sâra mashyâkaêibyô’.

Jam û Kaê-ûs har dô a-aûs dâť êstât-hend : vinâs-
kârih-î kh^vês râ aûs-aûmand bûť-hend.

Jam râ ez ân jâk pêtâ :

‘Môshu tať paiti akerenaôť; aoshanhať hva hizva’.

Kaê-ûs râ ez ân jâk pêtâ :

‘Ahmi dim paiti franharezať, ahmi hô bawať aosha-
nhâo’..]

6. Adîn ô-ôi zay frâz-bôrť Men ke Aûhr-mazd (hom)
sûrâk-aûmand zarîn astar-icha zarîn-pesit, —(matrà dasta);—

7. [‘Yimô asti berethê khshathrayâo’,—

(Av.) ‘We adore the fravashi of the-righteous Yima
Vivanhana’.

“ I-adore the fravahr of Jam, son-of-Vivanghân, the
righteous ”.

This that men had engraved his mark on *their* bodies,
is evident from the text:

(Av.) ‘Without-*the*-head, thereafter, without-*the*-leader
for mankind’...

Jam and Kay-us were both created immortal: *they*
became worthy-of-death owing-to *their*-own sinfulness.

As-regards Jam, *it is* evident from the text :

(Av.) ‘Soon did that recompense *him*; *he* became
mortal by-*his*-own-tongue’.

As-regards Kay-us, *it is* evident from the text :

(Av.) ‘He cast him in-this; in-this he-became mortal.’]

6. Then did-I-bring the-implement to-him, I Who (am)
Ohrmazd, hollow and of-gold, and-the-poniard inlaid-with-
gold,—(having-the-handle-of).—

7. (Av.) ‘Yima is for-the-bringing of authority’.—

ke Jam būṭ barisn ī-kh^vatāyih,—(ku-s ān kh^vatāyih aētūn nēvak pa ān awazār tūbān būṭ karṭan.)—

8. “ Adīn, ka pa (ān)-ī Jam kh^vatāyih (ān) saṭigar saṭō-zīm (ō)-ham-maṭ,—(ku-s sar bê būṭ) ;—

adīn īn zamī būṭ pōr ez pahāān stōrān martōmān sagān vayān ātas-icha sūkhr ī-sōchā : (ōisān) nē (awar īn) ‘hīm’,—(awar īn zamī)—gās vindit pahā ū stōr ū martōm.

9. Adīn-(sān) ō Jam (awar) p-t-v-d-a-y-t,—

(ōisān ke kh^vēs-kārīh būṭ bê ē p-t-v-d-a-y-t),—

(ku) : ‘Jam ī nēvak ī Vīvaṅghānān ! pōr īn zamī (ō)-ham-maṭ ez pahāān ū-stōrān ū-martōmān ū-sagān ū-vayān ātas-icha sūkhr ī-sōchā ; nē awar (pa-īn)-‘hīm’,—(awar pa īn zamī),—gās vindēt pahā ū-stōr ū-martōm’.

10. “ Adīn Jam frāz-rapt pa-rōsanīh,—(ān-ī pa rōsanīh-ī kh^vēs),—awar ō-rapitwīn-(tar rōn), (awar) pa (ān-ī) Kh^var-(sēt) rās ;—

[ku, pētāyiniṭ ku ke kh^vēs-kārīhā pa kār-ē bê kāmēt sūtan

“ which was Jam’s bringing of-sovereignty,—(that-is, he could exercise the sovereignty so well by that means.)—

8. “ Then, (when), during-(the) sovereignty of-Jam, (the) third century came-up,—(that-is, it was ended) ;—

then this earth became full-of-animals and-cattle, men, dogs and-birds and red burning fires; (they), animals and-cattle and-men did not find room (over this) ‘h-i-m’,—(over this earth).

9. “ Then, did (they) announce (un)to-Jam,—

(those whose duty it was announced this):—

‘Oh Jam, fair son-of-Vīvaṅghān ! this earth has-become full of-animals and-cattle and-men, dogs and-birds and red burning fires ; animals and-cattle and-men do not find room (upon this) ‘h-i-m’,—(upon this earth).’—

10. “ Then did Jam proceed towards-the-light,—(by-means-of-his-own light),—on (to)-the-southerly-direction, on-wards to(wards) (the) path (of) the-sun ;—

[that-is, it is evidenced that he who dutifully wishes to-

as se gān ō rapítwīa-tar rōn sawisn, vas 'yatā-'hū-vēryō' ē bê gūbīsn. Vas dahīsn khūp-tar bawēt, ez 'Gāv' pêtā :

'Ushīstāṭ gāus barāṭ dahūs'.

În ku-s Awistā gūbīsn, ez 'Pasūs,-hōrūn' pêtā :

'Sīra ukhdha vachāo s-ās-añhām'.

În ku ān Awistā í 'yatā-'hū-vēryō' ē, ez 'ahunō-vairyō' pêtā.]—

"Hô im zamī awar-sōpt pa sūrāk-aūmand-zar-in; (vas) bê ān sōpt pa-astar,—(ku-s awar farōṭ darīṭ),—(vas) aētūn gūpt, (ku) : 'dōsāramihā, Spēnd-armat! (kūnīṭ);—(ku, dōsāramihā, dāmān rā, kūnīṭ in chis);—'frā-ch raw',—(ku, vēs bê-dārās),—bê 'humām',—(ku, yast bê bās),—(bê gūbīsn namāz gūpt),—'barīsn ī-pahān ū stōrān ū martōmān rā', (kūnīṭ in chis).

11. Adīn Jam im zamī bê-rawīnīṭ aēvak-srisvaṭa ez-ān

go for a work, he shall advance three steps to *the southerly* (direction, he shall recite a 'yatā-'hū-vēryō'. He will) have a very fortunate destiny, as evident from *the passage of the text bearing the word 'gāv'*:

(Av.) 'up stood the 'gāo' bearing *the country*.'

This that-he *shall-recite the Avestā is* evident from *the 'Pasus-hōrūn'*:

(Av.) 'By-means-of-the-fair utterance of *the words-of-admonition*'.

This that-*it is* the Avestā of a 'yatā-'hū-vēryō' *is* evident from 'ahunō vairyō'.]—

"'he' pierced this earth with-*the-hollow-(implement)-of-gold*; (he) pierced it with-*the-poniard*,—(that-*is*, he-tore it above and below);—(he) thus-spoke : 'With love, *Oh Spēndarmad!* (*you-will-do*'),—(that-*is*, you will do this thing with-love for-*the-sake-of-the* creatures); 'do-thou-advance',—(that-*is*, mayst-thou-keep them increasing),—'do-thou-turn',—(that-*is*, mayest-thou-be-adored), (with *the utterance of the obeisance uttered*), (*you-will-do this thing*) 'for bearing animals, cattle and men'.

11. Then, Jam caused this earth to advance ^{· ·} one-third

mas chum pēs ez-ān būṭ; awar ô-ânô frâz-rapt-hend pahâ û-stôr û-marṭôm, pa (ân-i)-kh^vēs kâma dōsisn, chum kaṭâr-ach-ê (ân-i) dōsisn,—(har kas-ê).

[Hast ke (ân-i) Jam gūyêṭ ez (ân-i) petiyâra ô dām maṭan nê tûbân !]

12. “Adin, (ka) pa ān-i Jam Kh^vatâyih (ân) sasôm satô-zim (ô)-ham-maṭ,—(ku-s sar bê būṭ),—adin im zami būṭ pôr ez pahâân stôrân marṭômân sagân vayân âtas-icha sūkhr î-sôchâ; (ôisân) nê awar (pa-in)-‘hîm’,—(awar pa in zami),—gâs vinditṭ pahâ û stôr û marṭôm.

13. “Adin-(sân) ô Jam (awar) p-t-v-d-a-y-t,—(ôisân ke kh^vēs-kârih būṭ bê ê p-t-v-d-a-y-t),—

(ku): ‘Jam-(î) nêvak i Viraṅghân ! pôr in zami (ô)-ham-maṭ ez pahâân û-stôrân û-marṭômân û-sagân û-vayân âtas-icha sūkhr î-sôchâ; nê awar (pa-in)-‘hîm’,—(awar, pa-in-zami),—(gâs vinditṭ pahâ û stôr û marṭôm’.

14. “Adin Jam frâz-rapt pa rôsanîh,—(ân-i pa rôsanîh-î kh^vēs),—awar ô-rapitwîn-(tar rôn), (awar) pa (ân-i) Kh^var-

larger than-that as was before that; up thither proceeded animals and-cattle and-men, at *their*-own will and-wish, each one soever as was his wish,—(each person).

[*There is one* who says: “that of Jam, owing-to which the adversary cannot come to the creatures.”]—

12. “Then, (when), during *the* Sovereignty of Jam, (the) sixth century came up,—(that-is, it was ended);—then this earth became full of animals and-cattle, men, dogs and birds, and red burning fires; (they), animals and-cattle and-men did not find room (upon this) ‘h-i-m’, (upon this earth).—

13. “Then did (they) announce (un)to Jam”—(those whose duty it was announced this):—

“Oh Jam, fair son-of-Viraṅghân ! this earth-has-become full of-animals and-cattle and-men, dogs and-birds and red burning fires; animals and-cattle and-men do not find room (upon this) ‘hîm’,—(upon this earth).”—

14. “Then did Jam proceed towards-the-light,—(by means-of-his-own light),—on (to)-the-southerly-direction, (on-

(sēt) rās; ‘hō’ in zamī awar-sōpt pa-sûrāk-aûmand-zarin; (vas) bé ān sōpt pa-astar,—(ku-s awar farōt darit),—(vas) aêtûn gûpt, (ku): ‘dôsâramihâ, Spend-armat! (kûnit);—(ku, dôsarāmihâ dāmān rā, kûnit in chis)—‘frâ-ch raw’,—(ku, vês bê dâras),—bê ‘hunām’,—(ku, yast bê bâs),—(bê gûbisn namâz gûpt),—‘barisn ī-pahâān û martômān rā’, (kûnit in chis).

15. “Adin Jam im zamī be-rawinit dô-srisvata ez-ān mas chun pês ez-ān bût; awar ô-ânô frâz-rapt-hend pahâ û-stôr û-martôm, pa (ān)-ī kh^vês kâma dôsisn, chun kațâr-ach-ê (ān)-ī-ôi dôsisn,—(har kas-ê).

16. “Adin (ka) pa ān-ī Jam kh^vatâyih (ān) nohôm satô-zim ô-ham-mat,—(ku-s sar bê-bût);—adin in zamī bût pôr ez pahaân stôrān martômān sagān vayān âtas-icha sūkhr ī-sô-châ; (ôisân) nê awar (pa-in)-‘hûm’,—(awar pa in zamī),—gās vindit pahâ û stôr û martôm.

17. “Adin-(sân) ô-Jam (awar) p-t-v-d-a-y-t,—(ôisân ke kh^vêskârih bût bê é p-t-v-d-a-y-t),—

ward) to(ward the) path (of)-the-Sun; ‘he’ pierced this earth with-the-hollow-(implement)-of-gold; (he) pierced it with-the-poniard,—(that-is, he tore it above and below);—he thus-spoke: ‘With-love, *Oh Spendarnad! (you-will-do)*’,—(that is, *you-will-do* this thing with-love for-the-sake-of the creatures);—‘do-thou-advance’,—(that is, *mayest-thou-keep them* increasing);—‘do-thou-turn’,—(that is, *mayest-thou-be adored*),—(with the utterance of the obeisance uttered),—(*you-will-do* this thing) ‘for bearing animals, cattle and-men.’

15. “Then, Jam caused the earth to advance two-thirds larger than-that as was before that; up thither proceeded animals and-cattle and-men, at *their* own will and-wish, each one soever as was his wish,—(each person).—

16. “Then, (when), during (the) sovereignty of-Jam, (the) ninth century came up,—(that is, it was ended);—then this earth became full of animals and-cattle, men, dogs and birds, and red burning fires; (they), animals, and-cattle and-men did not find room (upon this) ‘h-i-m’,—(upon this earth).—

17. “Then, did (they) announce unto-Jam”,—(those whose duty it was announced this):—

(ku) : ‘Jam-ī nēvak Vivanghānān : pōr īn zamī ō-ham-
maṭ ez pahāān ū-stōrān ū-marṭōmān ū-sagān ū-vayān ū-ātas-
icha sūkhr i-sōchā ; nē awar (pa-īn) ‘hīm’,—(awar pa īn zamī),
—gās vindit̄ pahā ū stōr u marṭōm.

18. “ Adīn Jam frāz-rapt pa rōsanīh,—(ān-ī pa rōsanīh-ī
kh^vēs),—awar ō-rapitwin-(tar-rōn),—(awar) pa (ān-ī) Kh^var-
(sēt) rās ;—

[Ku, pētāyinit̄ ku ke kh^vēs-kārihā pa kār-ē bē-kāmēt̄
sūtan as se gām ō rapitwin-tar rōn, sawisn, vas ‘yatā-’hū-
vêryō’ē bē gūbīs. Vas dahisn khūp-tar bawēt̄ ez “Gāv”
pētā :

‘Usehistaṭ gāus baraṭ danhus’.

Īn ku-s Awistā gūbīs ez ‘Pasūs-hôrūn’ pētā :

‘Srīra ukhdha yachāo s-ās-anhān’.

Īn ku ān Awistā ī ‘yatā-’hū-vêryō’ē, ez ‘ahunō vairyō’
pētā.]—

‘Oh Jam, fair son-of-Vivanghān ! this earth has-become
full of-animals and-cattle and men, dogs, and-birds and red
burning fires ; animals and-cattle and-men do not find room
(upon this) ‘h-ī-m’,—(upon this earth).—

18. “Then did Jam proceed to-wards-the-light,—(by-
means-of his-own light,)—on (to)-the-southerly-direction,
(onward) to(wards the) path (of)-the-sun ;—

[that-is, it is evidenced that he who dutifully wishes
to-go for a work, he shall-advance three steps to the sou-
therly-direction, he shall-recite a ‘yatā-’hū-vêryō’. He
will-have a very-fortunate destiny, as evident from the
passage of the text bearing the word ‘gāv’ :—

(Av.) ‘Upstood the ‘gāo’ bearing the country’.

This that he shall-recite the Avestā is evident from
the ‘Pasus hōrūn’ :

(Av.) ‘By-means-of-the-fair utterance of the words of-
admonitions’.

This that it is the Avestā of a ‘yatā-’hū-vêryō’ is
evident from ‘Ahunō vairyō’.]—

“‘Hô’ im zauri awar-sôpt pa sūrāk-aúmand-zarín ; (vas) bê ān sôpt pa astar,—(ku-s awar farôṭ darit),—(vas) aētūn gúpt (ku): ‘dôsāramihā, Spend-a/maṭ ! (kūnīt),’—(ku, dôsarāmihā dāmān rā kūnīt in chis),—‘frā-ch raw’,—(ku, vês bê dārās),—‘bê ‘hunām’,’—(ku, yast bê bās), (bê gúbisn namāz gúpt),—‘barisn í-pahāān ú-stôrān ú-martōmān rā,’ (kūnīt in chis).

19. “Adin Jam im zauri bê-rawinīt se srisvaṭa ez-ān mas chun pês ez-ān bût ; awar ô-ânô frāz-rapt-hend pahā ú-stôr ú-martōm pa (ān)-í-kh^vês kāma dôsisn chum kaṭār-ach-ê (ān)-í-ôí dôsisn,—(har kas-ê) ”.

[Hast ke ān-í Jam gúyēt : ez ān-í pêtiyāra ô dām maṭan nê túbān. Frāz saṭō-zim-í saṭigar andar kh^va-tāyih-í Jam sar bê-bût. Jam sas saṭ sāl vês in dām a-marg ú a-zarimān dāst.—Īn chum vês dāst, Am nê rōsana. Vasān hazāra sar Jam be-karīnīt ; ez ān jāk pêṭā :—

“‘He’ pierced this earth with-the-hollow-(implement)-of-gold ; (he) pierced it with-the-poniard,—(that is, he tore it above and below) ;—(he) thus-spoke: ‘With-love, *Oh* Spendar-mad ! (you-will-do)’—(that is, you will do this thing with-love for-the-sake-of-the creatures) ;—‘do-thou-advance’,—(that is, mayest-thou-keep them increasing),—‘do-thou-turn’,—(that is, mayest-thou-be-adored-with the utterance of the obeisance uttered),—(you-will-do this thing) ‘for bearing animals, cattle and men’.

19. “Then, Jam caused this earth to advance three-thirds larger than-that as was before that ; up thither proceeded animals and-cattle and-men at their-own will and wish, each one soever as was his wish,—(each person).

[*There is one who says : ‘That of Jam, owing-to which the adversary cannot come to the creatures.’ The third century was forthwith ended during the sovereignty of Jam. Jam kept the these creatures without-death and without-decrepitude, six hundred years more. This is not known to-me, how he kept them for six centuries more. That they saved Jam at the end of the millenium, is evident from the text :—*

‘Paoiryêhê paschaêta hazañrô-zimahê thwarsô as’¹⁹
Yimô kerenaot’.

Vas in gêhân pa se bâr âñ-and Jam bê-kart. ‘avaiti bāzô’.

Han-icha aêtûn hast; in ku-s chun kart, Am nê rôsana.

Hast ke aêtûn gûyêt, aê: “Chakât-ê ô gôbar hanbârît.”

Hast ke aêtûn gûyêt, aê: “Parkân-ê awâz kh^vând.”

Hast ke aêtûn gûyêt, aê: “Aêtûn chun gô-spend-ê nizâr
ke-s âw vâstar dahênd û bê-awazâyêt”.

Aûhr-mazd in dâm se hazâr sâl minûy astisn dâst;
se hazâr sâl gêtâ astisn a-petiyâra; se hazâr sâl ez petiyâra
ô dâm maţan tâ Dîn maţan; se hazâr sâl ez Dîn maţan tâ
tan-î-pasîn; ez âñ jâk pêtâ:

‘Chvantem zrvâneim mainyava stis ashaoni dâta
as’.]

(Av.) ‘After the first millenium Yima was-cut, with-
a sharp saw’.

He Jam made this earth as-much bigger as it was
by three times:

(Av.) ‘Of as much thickness.’

Even so is this; how he did it, this is not known to
me. There is one who thus says: “He-filled-up a
‘chakât’ with ‘gôbar’”.

There is one who thus says: “He-recited a stanza”.

There is one who thus says: “Just like a lean
sheep whom they-give water and fodder and it becomes-
fat”.

Ohrmazd kept these creatures, for three thousand
years, in the spiritual estate; three thousand years in the
material state without-the-adversary; three thousand
years, from the coming of the adversary to the creatures
upto the coming of religion; three thousand years, from
the coming of religion upto the final material life: it is
evident from the text:

(Av.) ‘For what period of time was the holy spiri-
tual existence produced?’]

20. Hanjaman-ê frâz-bôrt ke Dâtâr Aûhr-mazd,—(ku, zamân bê-karṭ),—awâ minûyân yazadân awar-ô-(ân-i)-nâmi-Airân-Vêj,—(ku) Vêh Dâityâ.

Hanjaman-ê frâz-bôrt ke Jam sêṭ ī hû-rama, (Vivanghân),—(ku-s zamân bê-karṭ),—awâ pahalômân marṭômân awar-ô-(in-ân-i)-nâmi Airân-Vêj,—(ku) Vêh Dâityâ.

21. Ān-ô hanjaman bê-maṭ ke Dâtâr Aûhr-mazd,—(ku, pa zamân karṭ bê-maṭ), awâ minûyân yazadân, awar ô-(in-ân-i)-nâmi Airân-Vêj,—(ku) Vêh Dâityâ.

Ān-ô-hanjaman bê-maṭ ke Jam sêṭ ī hû-rama,—(ku, pa zamân karṭ bê-maṭ),—awâ pahalômân marṭômân awar ô-(in-ân-i)-nâmi Airân-Vêj,—(ku) Vêh Dâityâ.

[Aê: Aûhr-mazd in hanjaman 'var' râ karṭ. Vas gerân ô zamestân râ karṭ, ez pês pêtû. Jam âkâsih ez Aûhr-mazd bût; marṭômân âkâsih ez Jam bût; Jam ān-ī Aûhr-mazd gûpt as-nôpt, ka-s awâyast diṭan as diṭ; marṭômân-icha ān-ī Jam gûpt as-nôpt; in ku-sân ān-i Aûhr-mazd gûpt as-nôpt;

20. Ohrmazd who *is the* Creator convened a meeting,—(that-is, *he-fixed the time*),—with *the* Spiritual Yazats, in-(*the*)-famous-Irân-Vêj, (where *is the*) good Dâityâ.

Jamsed who *was* of-the-good-flock, (son-of-Vivanghân), convened a meeting,—(that-is, *he fixed the time*),—with *the* best men, in-(this)-famous-Irân-Vêj, (where *is the*) good Dâityâ.

21. To that meeting came Ohrmazd who *is the* Creator,—(that-is, *He-came at the time fixed*),—with *the* Spiritual Yazats, in-(this)-famous-Irân-Vêj, (where *is the*) good Dâityâ.

To that meeting came Jamsed who (*was*) of-the-good-flock,—(that-is, *he-came at the time fixed*),—with *the* best men, in-(this)-famous-Irân-Vêj, (where *is the*) good Dâityâ.—

[Note: Ohrmazd fixed this meeting for *the* 'var'; He fixed it for that severe winter, as evident from *the* following. Jam had *the* information from Ohrmazd; and men had *the* information from Jam. Jam listened-to what Ohrmazd said; he saw when-he ought to-see; and-men listened-to what Jam said; *this means* that they

aē: ka-sān ē kār rā būṭhaē, ō ān jāk-ich Jam sūt-hend.]

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22. Az-as gūpt Aūhr-mazd ō-Jam, (ku): "Jam (i) névak (i) Vivanghānān! awar ō-ahū (i)-ast-aūmand, (ān) vatar zamestān rasēt, ke-ez—(ān stahmakīh ya-s), stōrg—(ku, har jāk-ē andar sawēt),—mūṭa zamestān,—(ku, chis tapāh kūnēt),—awar ō-ahū (i)-ast-aūmand, (ān) vatar zamestān rasēt,—(i markōsān gūyēnd), ke-ez-ān (bē) vas pa-snezisn-vapr snezisn,—pa-bālest-(awar)-garān, pa bāsn-acha ī-Āērtvi.—(ān jāk ku kēm nisīnēt) ē vitast dō angūst bē-nisīnēt).—

23. "Ez-se-jāk ō aētar, Jam! gō-(spend) bē-rasēt: ē-cha-ke hast (ku) pa-bēmkin-tar ez-jākān,—(chun Spāhān),—ē-cha-ke hast pa bālin awar garān,—(chun Haparsēn),—ē-cha-ke hast ez-(ān-ī)-zōpr-rōstāk,—(chun A-ī-r-a-s-t-a-n),—awar-ō (ān-ī)-karṭ-mān.

24. 'Parō zimō aētarhāo dānhus anhaṭ беретō vāstrem',

listened-to what Ohrmazd said; note: since-they were for this work, *they* went to the place-too, *with* Jam].

22. Thereupon, spoke Ohrmazd to-Jam: "*Oh* Jam, fair son-of-Vivanghān! Upon *the* material world (the) very-wicked winter will-come, by-(the-virulence-of)-which, *there* will be overwhelming,—(that-is, it will-enter everywhere),—deadly winter,—(that-is, it will-destroy things);—upon-*the* material world *the* very wicked winter will-come,—(which *they*-call 'markōsān'),—by which intense ice shall-snow by-snowing, upon *the* highest-tops of-mountains, and-on-the 'bāsn' of Aredvi.—(The place where *it*-will-settle *the* least, *it*-will-settle one 'vitasti' and two fingers).—

23. "*And* from-three-places hither will *the* (beneficent) animals come, *Oh* Jam! (those) which will-be in-*the*-most-fearful of-places,—(like Spāhān),—(those) which will-be on-*the* summits over *the* mountains,—(like Haparsen),—and-(those)-which will-be from-(the)-deep valley,—(like A-ī-r-a-s-t-a-n),—over (the) well-built residences,—

24. * (Av.) 'Before winter their country will-be bearing pas-

(ku pēs ez zamēstān ōisān deh bût-hend bōrt-vāstar, ku-sān pēs-wā-ē ī nēyak bût, vasān hanbār awāz kart).
 [“Tem āfs paura vazaidhyāi pas-cha vitakhti vafrahē.”

Pēs ez āw bē tachisnīh, pas ez bē-vitāchisnīh vapr,—
 pēs-ū-pas.]—

“Afad-icha aētar Jam! andar-ahū-i-ast-aūmand sahēt,
 ka aētar pahā anūmay pā vēnihēt.”—

[Aē: ez īn ān-icha pā awar diṭan tā ān pahārast vas
 bē-mānēt].

25. “Adin ān var kūnīt asprās-drānā pa kaṭār-ach-ō
 chasrūsavaṭa”;—(dō hāsar ez kōst ē).

[Hast ke ez har chahār kōst gūyēt].—

“(Vas) pa-akvin tōkhm awar-barit ez pahāān stōrān
 martōmān sagān vayān ū ātas-ich-i sūkhr-i sōchā.

“Adin ān var kūnīt asprās-drānā pa kaṭār-ach-ē chasrūs-
 vaṭa, martān awar-mānisnīh rā; asprās-drānā pa kaṭār-ach-ē
 chasrūsavaṭa, gāvān gō-stān rā.

ture,’ (that-is, before winter their countries were bearing
 pasture, that-is, they had a good leader, they had prepared
 a store.) (Av.) ‘In order to convey the excessive water after
 the melting of-snow.’ (“before the flowing of water, after the
 melting of snow”),—(before and after).—

“And-a-marvel it will-appear hither in-the-material world,
 Oh, Jam! if the footprint of animal or sheep were-seen
 hither.”—

[Note: from this tracing of the footprint upto the
 cattle-fold one knows whether many survive].—

25. “Then, do-you-make that ‘var’ of-the-length-of a-
 horse’s-road on each of the four sides”;—(two ‘hāthra’s from
 one side).

[There is one who says: “From all the four sides”].—
 “do-you-bring together (unto-it) seeds of animals, cattle and-
 men, of-dogs, birds and red burning fires.

“Then, do-you-make that ‘var’ of-the-length-of-a-horse’s-
 road on each of the four sides, for the abode of-men; of-the-
 length-of-a-horse’s-road on each of the four sides, for the cattle-
 fold of-oxen.

26. (Vas) pa-akvīn āw frāz-tachīn hāsar-masā rā; (vas) pa-akvīn mōrv bê-êstin,—(pêramûn-ī āw),—awar hamīsa zarin-gōn,—(ku, tar),—(awar) hamīsa kh^varīsn an-awsabīnisnīh,—(ku, ka kh^vart mat);—(vas) pa-akvīn mām bê-êstin,—(pêramûn-ī mōrv-acha),—kaṭa (dêvār), frāz-askōp,—(ku, bê askōp),—fra-vār ū pêramûn-fra-vār (bawêt),—(ka-s aêṭn kaṭa).—

27. (Vas) pa-akvīn ez-(har)visp(in) narān nāirīkān tōkhn awar-barīṭ, ke hend pa-in-zamī mahêst,—(pa tan),—pahalôm,—(pa arj),—nêvak-tôm,—(pa diṭan);—(vas) pa-akvīn ez-(har)visp(in) gō-(spend) sarṭakān tōkhn awar-barīṭ, ke hend pa-in-zamī mahêst,—(pa tan),—pahalôm,—(pa arj),—nêvak-tôm,—(pa diṭan).

28. (Vas) pa-akvīn ez-(har)visp(in) aurvarān tōkhn awar-barīṭ, ke hend pa-in-zamī bālêst,—(chun sarv ū chinār),—ū-hū-bōd-tôm,—(chun gōl-ī yāsmīn);—

26. “Do-thou-cause *the* water to-flow together (to-it over) a road a-‘hāthra’-long; do-thou-settle *the* birds together (into it),—(around *the* water),—over *the* eternal green-hue,—(that-is, fresh),—(over) *the* eternal food never-fading,—(that-is, when eatables have come);—(in it) do-thou-establish houses together,—(around *the* birds),—which have house, (walls), projecting-roof,—(that-is, *the* out-roof),—yard and enclosure, --- (that-is, it is such a house).--

27. “Do-you-bring (in it) together *the* seeds of-all men and-women, who are *the*-greatest,—(in body),—*the*-best,—(in value),—and-*the*-fairest,—(to-look-at),—on-this-earth; do-you-bring (in it) together *the* seeds of-all *the* species of-*the*-(beneficent)-animal, who are *the*-greatest,—(in body),—*the*-best,—(in value),—and *the*-fairest,—(to-look-at),—on-this-earth.

28. “Do-you-bring (in it) together *the* seeds of-all *the* trees, that are *the*-tallest on-this-earth,—(like *the* cypress and *the* plane-tree),—and-*the*-most-odorous,—(like *the* jessamine flower);—

(vas) pa-akvīn ez-(har)visp(in) kh^{var}isnān tokhm awar-barīṭ, ke hend pa-in-zamī kh^{var}arjēst,—(chun khormā),—û-hû-bôd-tôm,—(chun bêh û vâtrang);—

(vas) pa-ôisân—(varmānisnān)-râ,—kūniṭ dô-kān an-aw-sahisn,—('m-a-th' aw-r-yar);—

[Hast ke gômêza gûyêṭ.—Hast ke ham-sāk gûyêṭ],—hama ez-ān tâ ka ôisân martān var-mānisnān hend.

[Aê pêṭâ bawêṭ ku, bawêṭ ke nê var-mānisnān hend].

29. "Ma, ô-ânô, (ān-i)-frâz-kôpa,—(ô pês),—ma (ān-i)-awâz-kôpa,—(ô pas);—(as ô ān jāk ma nī);—ma (ān-i)-zawangal,—(ke-s setûna andar var farôṭ-skast êstêṭ), —ma (ān-i)-hala,—(ke dastôbar nê-dârêṭ),—ma driwa,—(ke dart āvarêṭ),—ma (ān-i)-(far)iptâr,—ma (ān-i)-k-a-sv-i,—ma (ān-i)-vîzvâṭa,—(rêsa cha),—[hast ke khûnazg gûyêṭ];—ma (ān-i)-bê-v-n-s-t-dandân,—(ke awasôs kūnêṭ),—[hast ke aêṭun gûyêṭ, aê: "dandân-as

"do-you-bring (*in it*) together the seeds of-all *the* eatables, which are *the* most-wholesome on-this-earth,—(like *the* date),—and *the* most-odorous,—(like quince and cucumber);—

"do-you-prepare (*in it*), for-those-(residents-in-*the*-'var'), couples imperishable,—('mithwyar'),—

[*There is one* who says: "mixed".—*There is one* who says: "united"].—

"ever from-that till when those men are residents-(of)-*the*-'var'.—

[*Note: it becomes evident that there remain those who are not residents-of-the*-'var'.]

29. Do-not-bring-there (*in it* him who) *has a fore-hump*,—(in *the* front),—nor (him who) *is hump-backed*,—(at *the* back),—(do not take him to that place);—nor, the ZAWAN-GAI,—(whose spine is broken down into *the* breast), nor (him who *is*) foolish,—(who does not abide-by *the* rule),—nor *the* DRIWA,—(who brings pain),—nor (him who *is a*) deceiver, nor (him who *is*) k-a-s-v-i,—nor (him who *is*) VIZVÂṬA-RESA,—[*There is one* who says: "KHÛNA-ZG"].—nor (him whose) teeth are wide-apart,—(who makes mockery),—[*There is one* who thus says: "Whose teeth are

pûta êstêṭ”],—ma pês ke jvîṭ-karṭ-(êstêṭ) tan,—(vâja ê dīnī kâr),—[*hast ke aêtûn gûyêṭ, aê: “ma pês kûpt ê-cha ke jvîṭ-karṭ-êstêṭ tan”*],—ma kas ez-hânân-dakhsakân ke hend (ku) ganâ-minûy dakhsa pa marṭômân bê-dâṭ êstêṭ: (As ô ân jâk ma nī).

30. “Pa-(ân-i)-frâz-tôm-deh (ī mas) noh viṭara kûnîṭ,—(noh kûy),—pa-(ân-i)-mīyâna sas, pa-(ân-i)-nī-tôm se; pa-(ân-i)-frâz-tôm-viṭara,—(ī deh ī mas),—(as) ê-hazâr ez-narân, nâirī-kân tôkhn awar-barîṭ, pa-(ân-i)-mīyâna sas saṭ, pa-(ân-i)-nī-tôm se saṭ;—[Aê: ka deh mara pêṭâ haê, marṭôm mara-cha pêṭâ bêh],—awar-icha ôisân var-mânismân râ kûnîṭ pa surâk-aû-mand zarîn, awar-icha (pa)-ân-var ma-r-z d-var,—(ku-s khûna bê...îṭ),—rôchan,—(ku-s dar-gûs bê-hêlîṭ),—kh’â-rôsan ez andarôn-nêma (bawêṭ),—(ka aêtûn karṭ-bûṭ”).

31. Adīn-(as) minîṭ Jam, (ku): “(‘hun ôisân van var kûnom ke-s ô-men gûpt Aûhr-mazd?”

decayed”],—nor *the* leper whose body (is) set-apart,—(*the* word *means* this: “*from* religious work”).—[*There is one* who thus says: “Nor *the* leper *whose* skin has turned purple and he whose body is set apart”],—nor a person of-other-marks that are *the* marks of ‘ganâ-minuy’ *that* are laid on men.—(Take-not him to that place).

30. “Do-you-make nine cross-roads for (the) foremost (large) district,—(nine lanes),—six for (that of) medium *size*, three for (the) smallest; do-you-bring a thousand seeds of-men and-women to (the)-foremost cross-road—(of *the* large district),—six hundred to (that of) medium-size, three hundred to (the) smallest;—[Note: when *the* number of districts is manifest, *the* number of men, too, would-be manifest];—and-over, for those dwellers-in-the-‘var’, (do-you-prepare) by-means-of-the-hollow-(implement)-of-gold, and-on (to the) ‘var’ do-thou-fix a-door,—(that-is, do-you-open its gap),—a window,—(that-is, do-you-leave its space inside),—self-shining from-inside (it shall-be),—(when thus *everything* was done).”—

31. Then thought (he) Jam: “How shall I prepare for-them *the* ‘var’ of-which Ohrmazd spoke to-me?”

Az-as gúpt Auhr-mazd ō-Jam, (ku): "Jam í nêvak Vîvan-ghânân! in zamí pa-pâsna bê-aûspar, pa-dast bê ê aw-ê-kht; hû-mânâ í-ôi (karṭan) chun kanû martôm, (ka ân) sûsar zamí bê-rawinend.

32. Adin Jam aétûn karṭ chun ez-ôi kh^vâst Aúhr-mazd; in zamí pa-pâsna bê-aûsparṭ, pa-dast aê aw-ê-kht; hûmânâ í-ôi (karṭan) chun kanû martôm (ka ân) sûsar zamí bê-rawinend.

33. Adin Jam (ân) var karṭ, asprâs-drânâ pa kaṭâr-ach-ê chasrûsvaṭa;—(dô hâsar ez kôst ê).

[Hast ke ez har chahâr kôst gúyêṭ].

(vas) pa-akvîn tokhun awar-bôrtṭ ez pahâân stôrân martômân sagân vayân û âtas-ich-í sûkhr-í sóchá.

Adin Jam (ân) var karṭ asprâs-drânâ pa kaṭâr-ach-ê chasrûsvaṭa, martûn awar-mânishnîh râ, asprâs-drânâ pa kaṭâr-ach-ê chasrûsvaṭa gâvân gô-stân râ.

Thereupon spoke Ohrmazd to-Jam: "*Oh Jam, fair son-of-Vivanghân! do-thou-loosen this earth with-thy-heels, do-thou-awekht' it with-thy-hands; (you are to-do) analogous to that as men now do, (when) they-cause (the) fallow land to-advance.*"

32. Then Jam did just as Ohrmazd asked of-him; *he-loosened this earth with-the-heels, he-awekht' it with-his hands, (he did) analogous to that as men do now, (when) they-cause (the) fallow land to-advance.*

33. Then Jam made (that) 'var' of-the-length-of-a-horse's-road on each of the four sides;—(two 'hâthras' from one side).—

[*There is one who says: "Form all the four sides" he-brought together (unto it) the seeds of animals, cattle and men, of-dogs, birds, and red burning fires.*

Then Jam made (that) 'var' of-the-length-of-a-horse's-road on each of the four sides; for the abode of men, of-the-length-of-a-horse's-road on each of the four sides for the cattle-fold of oxen.

34. (Vas) pa-akvīn āw frāz-tachīnīṭ hāsar-masā rā; (vas) pa-akvīn mōrv bē-éstīnīṭ, (pēramûn-ī āw), awar hamīsa zarīn-gôn,—(ku tar),—(awar) hamīsa kh^varīsn un-awsahīsn,—(ku ka kh^vart mat);—(vas) pa-akvīn mām bē-éstīnīṭ,—(pēramûn-ī mōrv),—kaṭa,—(dīvār),—frāz-askōp,—(ku-s frāz-askōpt),—fra-vār ū pē-ramûn-fra-vār (būt),—(ka-s aētūn kaṭa).—

35. (Vas) pa-akvīn ez-(har)visp(in) narān nāīrīkān tokhm awar-bōrt, ke hend pa-in-zamī mahēst,—(pa tan),—pahālōm,—(pa arj),—ū-nēvak-tōm,—(pa dīṭan); (vas) pa-akvīn ez-(har)visp(in) gō-(spend) sartaṭakān tokhm awar-bōrt ke hend pa-in-zamī mahēst,—(pa tan),—pahālōm,—(pa arj),—ū-nēvak-tōm,—(pa dīṭan).

36. (Vas) pa-akvīn ez-(har)visp(in) aūrvarān tokhm awar-bōrt, ke hend pa-in-zamī bālēst,—(chun sarv ū chīnār),—ū-hū-bōd-tōm,—(chun gōl-ī yāsmīn); (vas) pa-akvīn ez-(har)-

34. *He-caused the water to-flow together (to it over) a road a-hāthra'-long; he-settled the birds together (into it),—(around the water),—over the eternal green-hue,—(that-is, fresh),—(over) the eternal food never-fading,—(that-is, when eatables have come),—(in it) he-established houses together,—(around the birds),—(which have) house, (walls), projecting-roof,—(that-is, the fore-roof),—yard and enclosure,—(that-is, it is such a house).—*

35. *He-brought (in-it) together the seeds of-all men and women, who were the-greatest,—(in body)—the-best,—(in value),—and-the-fairest,—(to look at),—on this-earth;—he-brought (in-it) together the seeds of-all the species of-the-(beneficent)-animal, who were the greatest,—(in body),—the best,—(in value),—and-the-fairest,—(to look at),—on-this-earth.*

36. *He-brought (in-it) together the seeds of-all the trees, that were the tallest on-this-earth,—(like the cypress and the plane-tree),—and-the-most-odorous,—(like the jessamine flower);—he-brought (in-it) together the seeds of-all*

visp(in) kh^{var}isnān tókhn awar-bórt, ke hend pa-in-zamī kh^{var}arjêst,—(chun khorinā),—û-hû-bôd-tôm,—(chun bêh û vâ-
trang),—(vas) pa-ôisân-(var-mānīsnān)-râ kart (ān) dōkāna an-
awsalīsn, (m-a-th-aw-r-yar),—[Hast ke gómēza gúyêṭ.—Hast
ke ham-sāk gúyêṭ],—hama ez-ān tâ ka ôisân martān var-mā-
nīsnān hend.—[Aē: pêṭā bawêṭ ku, bawêṭ ke nê var-mānīsnān
hend].—

37. (Vas) nē, ô-ânô, (ān-i)-frāz-kōpa,—(ô pēs),—û nē (ān-
i)-awāz-kōpa,—(ô pas),—[as ô ān jāk nē nūṭ];—û nē (ān-i)-
zawangal,—(ke-s setūna andar var farōṭ-skast êstêṭ),—nē (ān-i)-
hala,—(ke dastōbar nē-dārêṭ),—nē (ān-i)-driwa,—(ke dārt
āvarêṭ),—nē (ān-i)-(far)iptār,—nē (ān-i)-k-a-sv-i, nē (ān-i)-vizvaṭa
(rêsa-cha),—[hast ke khūnazg gúyêṭ],—nē (ān-i) bê-v-n-s-t-
dandān,—(ke awasōs kúnêṭ),—[hast ke aêṭūn gúyêṭ, aē: dandān-
as pūṭa êstêṭ],—nē pēs ke jvīṭ-kart-(êstêṭ) tan,—(vāja ê dīnī-kār
nê-sāyet),—[hast ke aêṭūn gúyêṭ, aē: “nē pēs kúpt ē-cha ke

the eatables, which were the-most-wholesome on-this-earth,—
(like *the date*),—and *the-most-odorous,—*(like quince and
cucumber);—*he-prepared (in-it),—for-those-(residents-in-the*
‘var’),—(the) couples imperishable;—(‘mithwyr’);—[*There is*
one who says: “mixed.”—There is one who says: “united”]—
“ever from-that till when those men were residents-of-the-
‘var’.—[*Note: it would become evident that there were those*
who were not residents-of the-‘var’]—

37. *He-did-not-bring there (in-it) (one)-having a fore-*
hump,—(in the front),—nor (one who) was hump-backed,—
(at *the back*),—(*he did not take him to the place*);—nor (the)
ZAWANGAL,—(whose spine was broken down into *the chest*),
nor (him who) *was* foolish,—(who did not abide by *the rule*),—
nor (the) DRIWA,—(who brought pain),—nor (the) deceiver,
nor (the) KASVI,—nor (the) VIZVĀTA-(RESA),—[*There is*
one who says: “KHUNAZG”],—nor (one whose) teeth were
wide-apart,—(who made mockery),—[There is one who thus
says: “whose teeth were decayed”],—nor the leper whose
body (was) set apart,—(the word means this: it is-not-proper
for him to perform the work of-religion),—[There is one who

juvîṭ-karṭ-êstêṭ tan"] ;—nê kas ez hânân dakhśakân ke hend ku ganâ-minûy dakhśa pa marṭômân bê-dâṭ-(êstêṭ) ;—[As ô ân jâk nê nîṭ].—

38. (Vas) pa-(ân-i)-frâz-tôm-deh (i mas) noh viṭara karṭ, (noh kûya),—pa-(ân-i)-mîyâna sas, pa-(ân-i)-nî-tôm se; (vas) pa-(ân-i)-frâz-tôm viṭara,—(î deh i mas),—as ê-hazâr ez-narân nâîrikân tôkhin awar-bôrt, pa-(ân-i)-mîyâna sas saṭ, pa-(ân-i) nî-tôm se saṭ ;—[Aê: ka deh mara pêṭâ haê, marṭôm-icha mara pêṭâ bêh] ;—(vas) awar-icha ôisân var-mânîsnân râ (karṭ) pa sûrâk-aûmand zarîn ;—(vas) awar-icha pa-(ân)-var marst d-i-v-a-r,—(ku-s khûna be-visûṭ),—rôchan,—(ku-s dar-gûs bê-hest),—kh^vâ-rôsan ez-andarôn-nêma (bûṭ),—(ku-s aêṭûn karṭ).

[Aê: han pêṭâyênd, ku: petiyâra andar kh^vatâyih-i Jam kas châra kh^vâstan nê tûbân bûṭ, Kay-ûs tûbân bûṭ. Hast ke aêṭûn gûyêṭ, aê: "hanûz tûbân bûṭ bê-s pa é dâst

thus says: "Nor *the leper whose skin has turned purple* and he whose body is set apart"],—nor a person of-other-marks that are *the marks of-ganâ-minûy* that are laid on men.—(He-did-not-take him to that place).—

38. (He) made nine cross-roads for (the) foremost (large) district,—(nine lanes),—six for (that of) medium size, three for (the) smallest; (he) brought a thousand seeds of men and-women to-(the)-foremost cross-road,—(of *the large district*),—six hundred to (that of) medium-size, three hundred to (the) smallest;—[Note: when *the number of districts* is manifest, the number of men, too, would-be manifest];—and-over, for those dwellers-in-the-*'var'*, (he prepared) by-the-hollow-(implement)-of-gold; and-on (to the) *'var'* (he) fixed a-door,—(that-is, opened its gap),—a-window,—(that-is, he left its space inside),—(it was) self-shining from-inside,—(that-is, he did everything thus).

[Note: *they* verily do declare that no person could seek any remedy against the adversary during the sovereignty of Jam, it was possible in the time of Kayus. There is one who says thus: "then-too it was possible, but-

ku, ka awâz rasêṭ stahma-tar bahot?"].—

39. "Dâtâr ī-gehān ī-ast-aūmandān, asô! ez-chi aêṭûn ôisân rôchanān hend, aso Aûhr-mazd! ke aêṭûn rôsanînêṭ andar-ôisân var-mānisanān ī Jam-kart?"

40. Az-as gûpt Aûhr-mazd, (ku): "(Ez ān) kh^v-dh-â-t rôsanîh, (ān-ī)cha 'st-i-dh-â-t'."—

'Vispa anaghra raochâo us-cha us-raochayêiti, vispa stidhâta raochâo aora â-raochayêiti antarât'.

Aêvak-âninâ (ôisân) irakhtagîh sahêṭ,—(anâyîh yasân ez emâ vês īn aêvak).

[Hast ke aêṭûn gûyêṭ, aê: "kh^vat-sân īn aêvak"].—
vênîs ī star ū mâh ū kh^var(sêṭ),—(ka-sân nêst).—

41. "Oisân-icha rôz, 'aiyar', minénd sâl-icha".—

('Hapta henti hāninô maôṇha pancha zayana, ânô-cha kâr.)—

he thought that when *the adversary* will-return, *he* will-be *the more-oppressive*"].

39. "*Oh* Creator of-*the*-material world, holy! of-what thus are their lights, *Oh* holy Ohrmazd! which thus illumine their 'var' dwellings which Jam made?"

40. Thereupon replied Ohrmazd: "(Of the) self-produced lights and (those) produced *from-the* essential-being;"—

(Av.) 'And all *the* unapproachable lights illumine from-above, all *the* lights produced-*from-the*-essential-being swiftly illumine from-within'—

(their) doom appears *to be* of-one-kind,—(their difficulty more than ours *is* this one).

[*There is one* who thus says: "*this is* one of their own *difficulties*."]—

the-sight of-*the*-stars, *the*-moon and-*the*-sun,—(as-they have not this).—

41. "And-they consider *a* day, 'aiyar', as *a* year."—

('Seven are *the* months of-summer, five of-winter', applies there-too).—

Pa-chihal-(sālān)-zamestān ez dō martān dō mart aulā-zâyēt (pa) gômēza ī māta ū-nar ; aētūn-(icha) ez ōisān ī-gō-(spend) sartakān,—(ē-cha ke aētūn zâyēnd).—

Ōisān-icha mart nēvak-tar pa-gān zivēnd,—(ku, ē sat panjāh sāl han zivēnd),—

[Hast ke aētūn gūyēt, ku: “Nēvak-tar pa-gān zivēnd, ku akaricha bē-nē-mirēnd”],—

andar ōisān var-mānīsnān ī Jam kart.

42. “Dātār ī-gēhān ī-ast-aūmandān, asō! ke ō-ānō Dīn ī Mazd-yastān bē-bōrt ō-ōisān var-mānīsnān ī Jam kart?”

Az-as gūpt Aūhr-mazd, (ku): “Vay ī Karsipt, Spītamān Zaratūst!”—(chakhr-vāk ī pa ahū ī mīnūyān awāz sawēt).

43. “Dātār ī-gēhān ī-ast-aūmandān, asō: ke ōisān hast ahū ū-rt?” (Ke-sān Dīn ān-jāk bōrt, asān dastōbar ke?)—

“In-forty-(years)-winters, from two persons, two persons are born in-pair of female and male; (and)-thus from-those who are of-*the-species of the* (beneficent) animal”,—(those-too, who thus give-birth).—

“And-these men live *the* fairest of-life”,—(that-is, *they* verily live a hundred *and* fifty years),—

[*There* is *one* who thus says: “*They*-live *the* fairest of life, *that-is, they* will never die”],

“in those ‘var’-dwellings which Jam made”.

42. “*Oh* holy Creator of-*the-material-world* ! who brought there *the* religion of Mazda-worship to those ‘var’-dwellings which Jam made?”

Thereupon replied Ohrmazd: “The bird Karsipt, *Oh* Spītamān Zaratust!”—

(The ‘Chakhr-vāk’ who will-return to *the* spiritual existence).—

43. “*Oh* holy Creator of-*the-material-world* ! who is their lord-temporal and lord-spiritual?”—(Who brought them religion thither, who *is* their religious-leader)?—

Az-as gūpt Aûhr-mazd, (ku): "Aûryâetatnar, Zaratûst!—
(i pusar i tô),—tô-cha ke Zaratûst (haê)".

[Aê: han pêtâyënd ku: Dastôbar, ka ân mirêt, sâyêt;
ka ân kûnêt nê maț êstêt ê-cha sâyêt].

SAṬĪGAR PARGART BÛN

1. "Dâtâr i-gêhân i-ast-aûmandân, asô: ku fra-tôm in
zamî âsân-tôm",—(ku, minûy-i zamî âsânîb ez chi vês?)—

Az-as gūpt Aûhr-mazd: Ku pa ân awar mart-(i) asô (yasn
andar, vas) fra-nâmêt,—Spitamân Zaratûst! aesam-dast,
barsam-dast, gâv-dast,—

[hast ke aêtûn gûyêt, aê: patkûpt gûyêt;
hâvan-dast, (ke) âstîh (awâ vêhân), dîn pa gûbîsn frâz-gûyêt,—
(ku, han yazêt),—Mitr i-frâkh^v-gavyût zadêt,—(ku, girêt vâj-as)
râmisn kh^vârôm (az-as bawêt, ka aêtûn kûnêt)].

Thereupon replied Ohrmazd: "Urvatatnar, *Oh* Zaratuhst!—
(that-is, thy son),—and-thou who (art) Zaratuhst."

[Note: *they* verily declare: *it* is-proper if *they* appoint
a Dastur, when that-one shall die; it is also proper when
that one whom *they* appoint has not come].—

COMMENCEMENT OF THE THIRD PARGARD

1. "*Oh* holy Creator of-the-material-world! which (where)
is the first of-this-earth the-most-comfortable",—(that *is*, by
which *does the* spirit of the earth have the greatest comfort)?—

Thereupon replied Ohrmazd: "That whereon (There on
which) *the* holy man goes-forth, *Oh* Spitamân Zaratuhst! with
the-'aesam'-in-hand, 'barsom'-in-hand, 'gâv'-in-hand,—

[There is one who thus says, note: he-says "minced-meat"];
'hâvan'-in-hand, (who, *being at*) peace (with the good), pro-
claims the religion with the word,—(that *is*, he verily adores
it),—beseeches Mithra of-the-wide-pasture-lands,—(that *is*, in
the Yasn),—and-tasteful delight—(thereupon shall come to
him when he will-do so)".

[Hast ke aētūn gūyēt, aē: "Rāmīsn-acha kh^vārōm-ach kūnēt".]—

2. "Dātār ī-gēhān ī-ast-aūmandān, asō! ku daṭīgar īn zāmī āsān-tōm,—(ku, mīnūy-ī zāmī āsānīh ez chī vēs?)"—

Az-as gūpt Aūhr-mazd: "Ku pa ān awar marṭ-ī asō mān aūlā-dāt,—(ku, khāna kart),—āsrō-aūmand, gō-(spend)-aūmand nāīrik-aūmand, pūsar-aūmand ū hū-raīna-aūmand.

3. "Adīn pas, andar-ān-mān, frāz-paṭīkh^v gōst, frāz-paṭīkh^v asahīh, frāz-paṭīkh^v vāstar, frāz-paṭīkh^v sag, frāz-paṭīkh^v nāīrik, frāz-paṭīkh^v apōrnāya, frāz-paṭīkh^v ātas, frāz-paṭīkh^v (har)-vīsp hū-zāyīsnīh, (būn ū bar, bē-bawēt).

[Hast ke aētūn gūyēt, aē: "Hū-zāyīsnīh, būn ū bar".

Hast ke aētūn gūyēt, aē: "Bē kūnēt".]

4. "Dātār ī-gēhān ī-ast-aūmandān, asō! ku saṭīgar īn zāmī āsān-tōm,—(ku, mīnūy ī zāmī āsānīh ez chī vēs?)"—

[*There is one* who thus says: "And he will-make tasteful delight too".]—

2. "*Oh* holy Creator of-*the*-material-world! which (where) is *the* second of-this-earth the-most-comfortable",—(that is, by which *does the* spirit of *the* earth have the greatest comfort)?—

Thereupon replied Ohrmazd: "That whereon (There on which) *the* holy man has-erected a house,—(that is, prepared a dwelling),—having-*the*-fire, having-(Beneficent)-animals, having-women, having-children (and) having-a-good flock.

3. "Then thereafter (*there* shall-be), in-that-house, abundant meat, abundant purity, abundant pasture, dogs in-abundance, women in-abundance, infants in-abundance, fires in-abundance, all *the* amenities-of-life in-abundance",—(principal and outcome),

[*There is one* who thus says: "*The* amenities-of-life, principal and outcome". *There is one* who thus says: "*One* shall-make".]

4. *Oh* holy Creator of-*the*-material-world! which (where) is *the* third of-this-earth the-most-comfortable",—(that is, by which *does the* spirit of *the* earth have the greatest comfort)?—

Az-as gûpt Aûhr-mazd: "Ku pa ân awar fraêšt kârêt, Spitamân Zaratûst! jav û vâstar, aûrvar-icha i-kh⁵arish-bar; (ê-cha) ke (ân-î) an-âw (ân-î) âw-aûmand kûnêt,—(ku, vês û frêh bê-kûnêt),—(ê-cha) ke (ân-î) âw-aûmand (ân-î) an-âw kûnêt,—(ku, âw-aûmand âw-dakhsa zamî kûnêt.)"—

5. "Dâtâr i-gêhân i-ast-aûmandân, asô! ku chahârôm in zamî âsân-tôm,—(ku, mînûy-î zamî âsânih ez chi vês?)"—

Az-as gûpt Aûhr-mazd: "Ku pa ân awar fraêšt aûlâ-zâyênd pahâ û stôr."

6. "Dâtâr i-gêhân i-ast-aûmandân, asô! ku janjôm in zamî âsân-tôm,—(ku, mînûy-î zamî âsânih ez chi vês?)"—

Az-as gûpt Aûhr-mazd: "Ku pa ân awar fraêšt mêzênd pahâ û stôr",—(ân jâk ku paṭas parvarênd).—

7. "Dâtâr i-gêhân i-ast-aûmandân, asô! ku fra-ṭôm in

Thereupon replied Ohrmazd: "That whereon (There on which) *one* immensely sows, *Oh* Spitamân Zaratuhst! corn and-pasture *and-trees* bearing-eatables; *one* makes full-of-water, (that-too) which *is* without-water,—(that *is*, makes most/*y* and immensely *yielding crop*),—*or* makes without-water (that-too) which *is* full-of-water",—(that *is*, makes the earth full-of-water, *bearing the* mark of water).

5. "*Oh* holy Creator of-*the*-material-world! which (where) *is the* fourth of-this-earth *the*-most-comfortable",—(that *is*, by which *does the* spirit of the earth *have the* greatest comfort)?—

Thereupon replied Ohrmazd: "That whereon (There on which) animals and-cattle immensely give-birth".

6. "*Oh* holy Creator of-*the*-material-world! which (where) *is the* fifth of-this-earth *the*-most-comfortable",—(that *is*, by which *does the* spirit of the earth *have the* greatest comfort)?—

Thereupon replied Ohrmazd: "That whereon (There on which) animals and-cattle most/*y* urinate"—(the place whereon *they*-nourish-them.)—

7. "*Oh* holy Creator of-*the*-material-world! which (where)

zamī an-âsan-tôm",—(ku, mīnûy-ī zamī dûskh^vārīh ez chī vês)?—

Az-as gûpt Aûhr-mazd: "Ku pa-Arzûr-grīva, Spitamân Zaratûhst! (pa dara-ī dûz-akh^v),—ku-andar-ân dêv (ô)-ham-dôbârênd,—(ka awâz dôbârênd ân-jâk awâz dôbârênd),—drûj ez garīsta,—(ka awâz dôbârênd ânô aulâ dôbârênd).

[Hast ke aêtûn gûyêt, aê: "Ka bê-dôbârênd kûn-marz kûnênd".

Dûz-akh^v ī azlr, zamī ez azpar, awar âsmân; vas dara aulâ ô zamī: in ku awar bê-rôn ī âsmân hast ayûp nê, Am nê rôsana.

Ân-jâk awâz dôbârênd drûj ez garīsta, ka awâz dôbârênd. Dêvīh drûjīh har dô h-m-k-n-ih.

Hast ke nar-mâtakīh gûyêt.

Hast ke vinâskīh gûyêt.

Ke nar-mâtakīh gûyêt, aê: dêv nar ū parīk mâta.]

is the first of this-earth the-most-uncomfortable",—(that *is*, by which *does the* spirit of the earth *have the* greatest discour-
fort)?—

Thereupon replied Ohrmazd: "On-the-neck-of-Arzur where, Oh Spitamân Zaratuhst!—(at the gate of the wicked-existence) wherein the-dêvs concur,—(when they re-combine they re-combine thither),—from-the-burrow of-the-drûj,—(when they re-combine they speed up thither).

[There is one who thus says: "When they-run they commit unnatural intercourse".

The wicked-existence which is underneath, the earth is from above it, on-high is the sky; its gate is above on earth; this, whether it is outside of the sky or not, is not clear to-me. There they-recombine from the burrow of the druj, when they recombine. Dêv-ism and druj-ism are both identical.

There is one who says: "It is the connection-of-man-and-wife".

There is one who says: "It is sinfulness".

He who says: it is the connection-of-man-and-wife, note: the 'dêv' is the man and the 'parīk' is the female.]

8. "Daṭār ī-gēhān ī-ast-aūmandān, asō! ku daṭgar īn zamī an-āsān-tōm",—(ku, mīnūy-ī zamī dūskh^{var}īh ez chi vēs)?—

Az-as gūpt Aūhr-mazd: "Ku pa ān awar fraēst satīṭ nikān sag rīst ayūp marṭ rīst",—(azīr zamī, nē kh^{var}-sēṭ nikīrīsn, ā zamī mīnūy-ī zamī hama aēvakarṭa bē-bawēt, aējūn chun marṭ-ē ke ez ē bēm dūskh^{var}-tar.)

9. "Daṭār ī-gēhān ī-ast-aūmandān, asō! ku satgar īn zamī an-āsān-tōm",—(ku, mīnūy-ī zamī dūskh^{var}īh ez chi vēs)?

Az-as gūpt Aūhr-mazd: "Ku pa ān awar fraēst dezān aūlī-dēzīṭ,—(ku, dakhma),—karṭ (ēstēt), ī andar ān marṭ ī rīst bē-dāt ēstēt",—(azīr zamī, nē kh^{var}-sēṭ-nikīrīsn.)—

[Aē: īn ē rā vaṭar gūyēt, chi īn pa kh^{var}-sēṭ-nikīrīsn bē-būt aūmēṭvār-tar.]—

10. "Daṭār ī-gēhān ī-ast-aūmandān, asō! ku chahārōm īn

8. "*Oh holy Creator of-the-material-world ! which (where) is the second of-this-earth the-most-uncomfortable*",—(that is, by which does the spirit of the earth have the greatest discomfort)?—

Thereupon replied Ohrmazd: "That whereon (There on which) mostly lie buried dead dogs or dead men",—(underneath the earth, not observed-by the sun, so-that the earth and the spirit of the earth become entire of-one-piece; just like a man who is very-discomfortable owing-to this fear.)

9. "*Oh holy Creator of-the-material-world ! which (where) is the third of-this-earth the-most-uncomfortable*",—(that is, by which does the spirit of the earth have the greatest discomfort)?—

Thereupon replied Ohrmazd: "That whereon (There on which) many tombs are erected,—(that is, 'dakhmas'),—(are) made, in which dead-bodies of men (are) consigned",—(underneath the earth, not observed-by the sun).—

[Note: they say this to-be very-bad for this reason, as this dead body was very-expectant of the exposure to the sun.]—

10. "*Oh holy Creator of-the-material-world ! which (where)*

zamī an-āsān-lōm,”—(ku, mīnūy-ī zamī dūskh^vārīh ez chi vēs)?—

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Az-as gūpt Aūhr-mazd: “Ku pa ān awar fraēst bawēnd (ān-) ganā-mīnūy ga.īsta,”—(sūtāk-ī khrawstarān, ku-s khrawstarān paṭas andar bawēnd.)

11. “Dāfār ī-gēhān ī-ast-aūmandān, asō! ku panjōm in zamī an-āsān-lōm,”—(ku, mīnūy-ī zamī dūskh^vārīh ez chi vēs)?—

Az-as gūpt Aūhr-mazd: “Ku pa ān awar marš asō, Spīta-mān Zaratūst! nāfrīk-acha a-pōrnāya-cha pa-varṭayih pa-rās rawīnēnd,—

[Aš: in gerān; bē in pa rās awāz maṭan an-aūmēṭvār-tar.]—pa-khākīh (ū) khūsūkīh garzān bōrtan gūbīsn.”—

[Aē: ka-sān hama pa parvandīsn rawēnd, vasān khākīh ū khūsūkīh haē.

is the fourth of-this-earth the-most-uncomfortable”,—(that is, by which does the spirit of the earth have the greatest discomfort?)—

Thereupon replied Ohrmazd: “That whereon (There on which) are *the* most burrows of (those-of) ‘ganā-minuy’”,—(holes of *the* noxious-creatures, wherein *the* noxious-creatures remain).—

11. “Oh holy Creator of-*the*-material-world! which (where) *is the fifth of-this-earth the-most-uncomfortable”,—(that is, by which does the spirit of the earth have the greatest discomfort?)—*

Thereupon replied Ohrmazd: “That whereon (There on which), Oh Spīamān Zaratūst! *they*-drag the holy man’s women and infants in-detraction of-the-path,—

[Note: this is hard; but these *are* in-great despair to-return to *the* path].—

in-dust (and) draft *they* have to-convey their meaning utter-ance”.—

[Note: when *they* are going in captivity, they shall-have dustiness and dryness.”

Hast ke aētūn gūyēt, aē: “khākīh ū khūs-k dahānīh az-as bawēt.”.]

12. “Dātār ī-gēhān ī-ast-aūmandān, asō! ke fra-tōm īn zamī pa-(ān-ī)-mahēst-snāisnīh snayīnēt?”—(ku, ke pa-rā-misn-tar kart bawēt?)—

Az-as gūpt Aūhī-mazd: “Ku pa ān awar fraēst aūlā-kand, ku-andar-ān satīṭ nikān sag ī rīsta ayūp mart-ī rist”,—(azīr-ī zamī, nē kh^var-sēt nikīrisn.)

[Aē: dūz-akh^v rā nē gūyēt,—chi, dūz-akh^v ō-knū kandan nē-sāyet.]—

13. “Dātār ī-gēhān ī-ast-aūmandān, asō! ke datīgar īn zamī pa-(ān-ī)-mahēst snāyisnīh snayīnēt?”—(ku, ke parānisn-tar kart bawēt?)—

Az-as gūpt Auhī-mazd: “Ku pa ān awar fraēst dēzān (ī) aūlā-dēzīt bē-kand, ku andar ān mart ī rist bē-dāt (ēstēt)”,—(azīr-ī zamī, nē kh^var-sēt nikīrisn.)—

There is one who thus says: “Dustiness and parched mouth arise therefrom”.]—

12. “*Oh holy Creator of-the-material-world! Who rejoices the first of-this-earth with-the-greatest-joy?*”—(that is, who shall-have made it the-most-delighted?)—

Thereupon replied Ohrmazd: “That whereon one digs-out most that in-which lie buried dead dogs or dead men”,—(underneath the earth, not observed-by the sun).

[Note: the author does not say this as-regards the wicked-existence,—for, it is-not-proper to-eradicate the wicked-existence now].

13. “*Oh holy Creator of-the-material-world! Who rejoices the second of-this-earth with-the-greatest-joy?*”—(that is, who shall-have made it the-most-delighted?)—

Thereupon replied Ohrmazd: “One who digs-out that whereon are many tombs erected, in-which dead-bodies of men (are) consigned”,—(underneath the earth, not observed-by the sun).—

14. Ma kas (marṭōm) barâṭ aêva-(tâ, pa tan-ê), ka rist,— (ku, mōrṭa),—[Ê pa sakhun gūyom ku, dānêṭ ku mōrṭ]—chi, agar kas, (marṭōm), bārêṭ aêva-(tâ, pa tan-ê), ka rist, awar ô (ôî) nasûs gômîkhtêṭ ez nâg bê, ez chasîm bê, ez hûzvân bê, ez paṭaskh^vâr bê, ez kôr bê, ez kûn (î ôî mōrṭ); ôisân srôb, (vinâskârân) awar, pa (ôisân vinâskârân), as ân ân drûj î nasûs awar-dôbârêṭ;

[Hast ke srôb-î mōrṭakân gūyêṭ]—

a-yôsdâsar pas bawêṭ â ô-hama û-hama-rôbisnih.—

[În ez Awistâ pêṭâ. Ân bawêṭ ka dānêṭ ku mōrṭ û dānêṭ ku sag nê diṭ, jêmbânêṭ, ku, vinâs î marg-arzân. Vas ê andar-nê-âwâyeṭ ku dānêṭ ku sag nê diṭ, pa tan-ê staṭa bê 'barêṭ. Pa aêvakartakîh bê-jandinêṭ é-cha jvîṭar nêst, rîman marg-arzân. Vas sôê nêst. Pa î nîrang, ez pêš pêṭâ, bê-awazanîsîm.

Awarg gupt, aê: "Châr û tûbân hamâr nê kartan".

14. Let no one, (man), carry alone, (singly), when passed away,—(that is, dead);—

[This I-state in so many words: *one* must-know that *the body is* dead.]—

(for), if one, (man), would-carry alone, (singly), when passed-away, over him shall putrefaction infect from off *the* nose, from off *the* eyes, from off *the* tongue, from off *the* jaws, from off *the* organ-of-sex, from *the* anus (of the dead); over their nails, (of-the-sinners), the 'druj' of putrefaction comes-up *on*-them, (on these sinners);—

[There is one who says: "*the* nails of *the* dead"].—

then will-*they*-be unclean upto ever and-eternal-progress.—

[This *is* evident from *the* Avestâ. This happens when *one* knows that *the body is* dead, and *he* knows that the dog *has-not-seen* it, and *he-shakes it*, that is, *it is* a sin deserving-death. In this *it-is-not-necessary* of-him that he-should-know that *the-dog has-not-seen it*, that *he* would-carry it holding it singly. If *he-will-shake it* by-contact, this-too is-not otherwise, *he is* defiled and deserving-death. There is-no purification for-him. *He-shall-be-killed* by this formula, manifest from what-follows.

• Awarg said: "Means and ability should-not-be-counted".

Gōgōsnasp gūpt, aē: "Pa chār ū tūbān bawēt."

Vas ē andar nō āwāyet ku dānēt ku vinās ī marg-arzān; chi, ka dānēt ka ham-būn-icha vinās-ē, ū pas kūnēt, ē-cha marg-arzān han bawēt.

Rōsan gūpt, aē: — 𐬔𐬀𐬎𐬌 han āwāyet ku dānēt ku sag nē d'ā.

Ū nasā paṭmāna ham-būn-icha.

'nōit makhshi bere'ō'.

Ka chand bār staṭ nīhāt, har bār-ē marg-arzān han bawēt.

Ka aēvak pa īn dast stānēt, aēvak pa īn dast nīhēt marg-arzān dō. Ka venēt pa aēva-kartakāh furōt bast ēstēt, pa ē bār aūlā stānēt, vēs nēst, ka marg-arzān-ē. Har chi awā mart ē-karta, ka-s paṭas bē-junbinēt, rīman ū marg-arzān han bawēt.

Ka pa pās ē mart bē-junbinēt, vas tan rīman, kartan-ach ī ōi rā, tanāpōhr ō būn. Ka-s nasā andar sardārīh, ka ō ōi-kas fra-māyēt ke-s frahang andar nēst, ē-cha marg-arzān han bawēt. Ka-s andar kanār bē mīrēt, pa jāk bē-awakanēt, rīman nē bawēt; aē: ma'-gar pa chāsta-ī Mart-būt.

Gōgōsnasp said: "It may-be by means and ability".

In this *it-is-not-fit-for-him* that *he-should-know* that *it* is a sin deserving-death; for, when *he-knows* that *it* is positively a sin and then *he-does it*, he still verily becomes deserving-death.

Rosan said: "*This* thing is verily necessary of-him that *he-should-know* that *the* dog *has* not seen *it*."

And *the* measure of *the* dead-matter is positively according to the text:

'Nor borne-ly-the-flies'.

When *one-has-seized and laid-down* several times, *he-will-verily-become a-sinner-deserving-death* every time. When *he-will-seize* one with this hand *and lay-down* another with that hand, *there will* be two sins deserving-death. When *he-will-see that it* is tied down in contact and will-hold it up once, *it* is not more than one sin, deserving-death. Whatever is in-contact with *the* man, when-he will-shake it therewith, will verily become defiled and deserving-death.

Agar ka-s mōrv-ē aēva-ka ſa awar bē-awa'kanē, bē pa rās
i ham-karzagh, tā rimān nē-bawēt. Aē: mōrv-ī-cha ān
hamār ka-s nasūs rā zanēt. Ka ōi sār-ī gar hast, pa nik'risn
pa nasā bē-rāy'infān, rimān nē-bawēt.

Ka pa stōr farōš bast ōstē, frāz āhinchēt, am nē rōsana.
ku aētūn bawēt chun pa zōr-ī martē, ayūp aē'ūn bawēt chun
pa zōr-ī dō martē.

Rōsan gūpt, aē: "Aētūn bawēt chun pa zōr-ī dō martē".

Pa āw gō-mēz, nē tūbān; ū āw ne rōsana.

Rōsan gūpt aē: "Pa āw han bawēt, pa gō-mēz nē-bawēt;
tūbān han bawēt ū pa āw nē-bawēt. Ū āw ān bawēt ka-s dast
andar farōš kūnē, tā ka-s dālīn andar farōš kūnē, pa ē patvand

When a man will-shake it with a foot, his body is
defiled, and a tanāpohr *sin* originates owing-to his deed.
When *the* dead-body is in his charge, when *he*-will-order
that person who has no instruction in-it, still *he*-will verily
become deserving-death. When *one*-shall die in his embr-
ace, if *he*-lays it down on *the* spot, *he*-will-not-be defiled;
note: perhaps, according-to *the* teaching of Mardbūd.

If when a bird casts *its* glance on it with-contact, it
will-not-be defiled unless by way of contact. Note: consi-
der this-bird *to-be* that which smites *the* putrefaction.
When it is *the* mountain kite, it will-not-be defiled by pas-
sing-over *the* dead-body with observation.

When *the* dead body is tied down over cattle and *one*
drives it, it is not clear to me if it so happens as if it
were removed by the strength of one man or it will-be as
if it *were* removed by the strength of two men.

Rosan said: "It so happens as if it *were* removed by
the strength of two men".

One shall clean himself with water and bull's-urine,
not with benzoin; and as to water, it is not clear.

Rosan said: "One does become clean with water, *he*-
does-not-become clean with bull's-urine; *he*-does-become
clean with benzoin and *he*-does-not-become clean with water.
And water is that in which when *one* lowers his hand, until
he lowers *the* dālīn in it, it does-not become soiled by *the*

nē-bawēt. Gō-méz ān ka-s ez gō-méz-dān awar farōt kūnēt, tā ka-s andar mézēt, pa ē paṭvand han bawēt. Tūbān ān bawēt ka-s paṭas bē-ravēt. Āw ān bawēt pa zamī farōt kandēt.

Nasā ī sag nē diṭa, ka dō marṭ bē-junbēnd, har dō tan pa baresnūm, ū vastra pa khsvasmānhō; ū pa-cha ham-karzakih jvitar nēst, Ān-ī sag diṭa, ka pa tan-ē bē-junbīnēt, tan pa baresnūm, ū vastra pa khsvasmānhō; pa ham-karzakih pa āw gō-méz.

Ka tan aētūn rīman kūnēt ya-s pa baresnūm āwāyet sōstan, as tanāpōhr-ē ō būn.

‘Yō vīsaṭ aētayām zaōthrām ātareṃ ā fra-barōiṭ’:

Ānō pētā, ku: ke dast ī sawīn ō āw barēt, aētūn bawēt chun ka-s hīkhr ō ātas bōrt-haē.

‘Yatha nareṃ dūš-cha zaretem’:

contact. Bull's urine is that when *one* makes it up *and* down from *the* bull's-urine-holder, until *the* bull urinates in it, *it* does become *soiled* by the contact. And benzoin is that when *one* goes on to it. Water is that *which* trickles down *to* the earth.

When *they*-shake by-means-of two persons *the* dead-body which *the* dog has not seen, *they* both shall-clean *their* bodies by-means-of the 'baresnum' ceremony and *their* clothes by the 'six months' enjoinderment; and even-in-case-of contact *it*-is-not otherwise. When *one*-shakes singly *the* dead-body which *the* dog has seen, *he* shall clean *the* (*his*) body by-means-of the 'baresnum' ceremony and *his* clothes by the 'six months' enjoinderment; and in-case-of contact with water and bull's-urine.

When *one* so defiles *the* body that-he must clean *himself* with *the* 'baresnum', a tanāpōhr sin originates with him.

(Av.) 'Who wishes, may carry this 'zaōthrā' to *the* fire':

It is evident from the text that *he* who carries night-soiled hands to *the* water is just as if he had carried dry-dead-matter to *the* fire.

'Like a man badly injured':

Ānô pêtâ, ku : ke hīkhr ô âw û âtas barêt, aêtûn bawêt
chun ka-s nasâ ô martî-î asô bôrt haē.

Ka rīman aêtûn kūnêt ya-s pa gô-méz âwâyet sôstan, as
kh^var ô bûn.

Ka-s tanâpôhr ô bûn bawêt, as kh^var ô bûn né-bawêt. Ka-s
kh^var ô bûn bawêt, as tanâpôhr ô bûn né-bawêt.

‘Paoiryâi upaêta paoiryâi nishasta’:

Ān bawêt ka har bâr-ê bê sôyêt û bê né vichâret.

Ka pa nasâih aêvar, ka pa paṭkûptan var-aûmand, é-cha
han ôi sôyisn. Ka pa nasâih var-aûmand, ka pa paṭkûptan
aêvar, as né sôyisn. Ka ānô bût, né ānô bût, var-aûmand,
aêtûn bawêt chun ka pa nasâih var-aûmand haē.

Awarg dézān paṭmāna hamār né-kart.

Gôgôsnaſp a-dān a-dīt gūpt.]

It is evident from-the-text that he who carries dry-dead-matter to water and fire is just as if-he had carried the dead matter to a pious man.

When *one* so defiles *the body* that-he must clean with *the bull's-urine*, a ‘kh^var’ *sin* originates with him.

When a ‘tanâpohr’ *sin* originates with him, a ‘kh^var’ *sin* does not originate with him. When a ‘kh^var’ *sin* originates with him, a ‘tanâpohr’ *sin* does not originate with him.

(Av.) ‘For-the-first going-near, for-the-first sitting’:

This happens when *he* cleans *himself* every time and *he* does not expiate his sin. When *one* is certain as-to *its* being-dead-matter, when *he* is doubtful as-to clashing *with it*, still *he* shall verily clean *himself*. When *one* is doubtful as-to *its* being dead-matter, when *he* is certain as-to clashing *with it*, *he* need not clean himself. When *one* is doubtful as to *whether he-was there or he-was-not there*, *it* happens just as if *he* were doubtful as-to *its* being-dead-matter.

Awarg did not-make consideration of the measure of the tombs.

Gôgôsnaſp said : “Un-known is unseen.”]

15. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ku : Ōi mart̄ gās ku hast ī rīsta-kas—(ī aēva-bar) ?"—

Az-as gūpt Aūhr-mazd, (ku): "Ke hend, pa-īn-zamī, jvīt-āw-tōm, jvīt-aūrvar-tōm, yōsdāsar-zamī-tōm,—(ez hīkhr),—khūsk-zamī-tōm,—(ku-s nam pa ān patmāna nēst,—

'yā nars kh^vā aothremahē yatō',

kamist-ācha pa-ōisān-rās fra-nāmēnd pahā ū stōr ū ātas-īcha ī-Aūhr-mazd, barsōm-ācha (pa asahiḥ) frāz-(vi)start̄, (ū) mart̄-ācha ī asō."

16. "Dātār ī-gēhān ī-ast-aūmandān, asō ! chand drānā ez ātas, chand drānā ez āw, chand drānā ez barsōm (pa asahiḥ) frāz-(vi)start̄, chand drānā ez mart̄ ī asō ?"

17. Az-as gūpt Aūhr-mazd, (ku): "Sī gām ez ātas, sī gām ez āw, sī gām ez barsōm (pa asahiḥ) frāz-(vi)start̄ ū se gām ez mart̄ān asōkān"

18. Aētūn ōi (vināš) rā, (ku, tā-mān nē bawāt), ōisān Mazd-

15. "*Oh holy Creator of-the-material-world ! Whither shall-be the place of the man, of the dragger-of-the dead,—(of him who-carries-singly) ?*"—

Thereupon replied Ohrmazd : "*That are, on-this-earth the most-away-from-water, the most-away-from-the-trees, of-the-cleanest-ground,—(from dry-dead-matter),—the driest-of-ground,—(that is, there is-no wetness over that extent,—‘yā nars kh^vā-aothremahē atō’.)—and animals and-cattle and the fire of Ohrmazd, and the ‘barsom’ spread forth with holiness and-the-holy man go-forth the least on those paths*".

16. "*Oh holy Creator of-the-material-world ! At what distance from the-fire, at what distance from the water, at what distance from the ‘barsom’ spread-forth (with holiness), at what distance from the holy man ?*"

17. Thereupon replied Ohrmazd : "*Thirty paces from the fire, thirty paces from the water, thirty paces from the ‘barsom’ spread-forth (with holiness), and three paces from the holy men.*"

18. Then, for-his (sīn),—(so that it may-not-revert to-us),

yast īn zamī pa-péra(mûn)-dēzish péra(mûn)-ê-dēzyēnd,—
(ku frachin kaṭa-ê bé é kûnēt)—(vas) pa kh^ʷarish pas ê astinēnd
ōisān ke Mazd-yast (hend, vas) pa vastra pas ê astinēnd ōisān
ke Mazd-yast (hend);

19. darōzēs-tôm,—(vaṭôm),—nyûrûzd-tôm, (kamist), ōisān
kh^ʷarish ê kh^ʷarēnd, ōisān vastra é ni-hûmbêt, hama ez ān tâ
ka 'han', (panjāh sâla), ū zarmān, (sast sâla),—(pēs ū pas),—ū
pâṭirān-sûsar bawât, (haptât sâla),—(aé kâr sâl ī ya-m).—

20. Adin, ka 'han', zarmān, pâṭirān-sûsar bûṭ-hât,—

[Sôsiyans gûpt-haê, aé : "nîrû nê dârisn"; aētûn chun Ka-
vê-âṭar-bûjît gûpt, aé : "zâyish nê dârisn "; aētûn chun Kavê-
âṭar-bûjît gûpt : "ān bawēt ka zan-icha é chun ān mart'êstēt,]—
(ān-ī)-aûj-aûmand-tôm ōi pas Mazd-yastān ī-taki-tôm,—(ku,
têz-tôm),—ī bê-pāk-tôm,—(ī frahakhtôm pa ān kâr-ê),—awar-
(ô)-māninēt pa-bālest, (pa sar-ī kôp); pûst-pahanâ ōi kamār

these 'Mazd-yasnâns' shall-enclose this ground with-an-enclo-
sure,—(that is, they shall-prepare a dwelling of 'frachin'),—
they that (are) 'Mazd-yasnâns' shall then establish (it) with-
eatables, they that (are) 'Mzad-yasnâns' shall then establish
(it) with-clothes;

19. they-shall-eat this food, they-shall-wear these clothes,
the most-frugal,—(the worst),—the-sparest,—(the least),—ever
from-then till when he-may-become a 'han',—(fifty years of
age),—or a 'zarmān',—(sixty years of age, more or less),—or
a 'pâṭirān-sûsar',—(seventy years of age; note : "of my age").—

20. Then when he-shall have-been a 'han', a 'zarmān' or
a 'pâṭirān-sûsar',—

[Sôsiyans used-to-say : "He shall-have no energy"; just as Kave-
âdar-bujid said : "He shall have no power-to-beget"; just as
Kave-âdar-bujid said : "That happens when a woman-too is like
the man"],—

then of Mazd-yasnân (the) strongest, the-most-agile,—(that
is, swiftest),—the-cleanest,—(the most-instructed for that
work),—shall-make him wait on-the-eminence,—(on the top of

ê-kôsênd,—(ku-s sar bê-ê-bôrênd);—ô vas-kh^vartârân i-Spênâ-minûy dâmân i-karp-kh^varân (as) karp bê-ê-awaspârênd, ô-vay i-karkâs; aêtûn-ê-gûyêt, (ku): ‘Awar in (zamî) bê-masînom,—(ku, pa patit bawom),—ez-(har)-visp-(in) dûs-mat û dûs-aûkht û dûs-aûvarst,—(ya-m aêva-barîh râ ô bûn bût êstât).’—

21. Agar-icha ôi hân-ê (ân-i)-vațar kûnîsn frâz-varzît,—(ku-s hân-icha vinâs kart),—patitihâ ôi tøjîsn (bawêt);—

[Sôsiyans gûpt, aê: “Ân bawêt ka ân i duț ne marg-arzân.”

Kavê-âțar-bûjît gûpt, aê: “Patitihâ ôi tøjîsn; vas ez-icha awarê vinâs jvît jvît pa-patit bawîsn.”]

agar-icha ôi hân-ê (ân-i) vațar kûnîsn né frâz-varzît, patitihâ ôi marț vad ô hama hama rôbisnih.

22. “Dâțar i-gêhân i-ast-aûmandân, asô! ke sațîgar in zamî pa-(ân-i)-mahêst-snâyîsn snâyînêt,”—(ku, ke pa-râmîsn-tar kart bawêt)?—

the mountain);—*they* shall-cut off his head skin-deep,—(that is, *they* shall-cut off his head);—*they* shall-deliver (his) corpse to *the*-most-voracious of-creatures of-*the*-beneficent-spirit that are corpse-eaters, to-*the* bird that is *the* vulture; *he*-shall-speak-thus: ‘On this (earth) do-*I*-exalt myself,—(that is, *I*-become penitent),—of all wicked-thoughts, wicked-words and wicked-deeds,—(which had originated with me on-account-of carrying-*the*-corpse-singly).—

21. And-if he *has*-perpetrated other wicked deeds,—(that is, he *has*-committed even-other sins),—penitence (shall-be) his penalty;—

[Sôsiyans said: “That shall-happen when the other *sin* is not deserving-death”. Kavê-âdar-bujid said: “Penitence is his penalty; he shall-become penitent even-for each other separate sin.”]—

and-if he *has*-not-perpetrated any other wicked-deed, absolution is of that man upto eternity and eternal-progress.

22. “Oh holy Creator of-*the*-material-world! Who rejoices *the* third of this earth with the greatest joy?”—(that is, who shall-have made it *the*-most-delighted)?—

Az-as gūpt Aûhr-mazd: "Ku pa ān awar fraêst be-kanêṭ an-i-ganâ-minûy garista",—(sûrâk-ī khrawstarân; ku, khrawstar bê awa-zanêṭ).

23. "Dâṭâr ī-gēhān ī-ast-aûmandān, asô! ke chahârôm in zamī pa-(ān-i)-mahêst snâyišn snâyinêṭ",—(ku, ke pa-rāmīšn-tar karṭ bawêṭ)?—

Az-as gūpt Aûhr-mazd: "Ku pa ān awar fraêst kârêṭ, Spītamân Zaratûst! jav û vâstar û aûrvar-īcha ī kh^varīšn-bar;—

[Aê: han pêṭâyēnd ku-sân névakīh paṭas kûnêṭ.]—
(ê-cha) ke (ān-i)-an-âw (ān-i)-âw-aûmand kûnêṭ,—(ku, vês û frêh bê-kûnêṭ),—(ê-cha) ke (ān-i)-âw-aûmand (ān-i)-an-âw kûnêṭ,—
(ku-sân âw-aûmand âw-dakhsa zamī bê-kûnêṭ).—

24. "Chi, nê in zamī (ez ān) âsânih, ka dêr a-kêst satêṭ, ka pa-kesīšn-aûmand,—(ku, an-âw hast kârêṭ),—
ôisân ān ī-vêh awar-mânisnih,—(han âwâyet tôkhm);—aêṭân charâṭti hû-rôst, ke dêr a-pûsar rapêṭ, ôisân ān ī-vêh gôšn,—
(han âwâyet).—

Thereupon replied Ohrmazd: That whereon *one* digs-out most burrows of (those) of 'ganâ-minuy',—(holes of *the* noxious creatures; that is, *he* kills *the* noxious creatures).—

23. "*Oh* holy Creator of *the*-material-world! Who rejoices *the* fourth of this earth with (the) greatest joy?"—(that is, who shall-have made *it the*-most-delighted)?—

Thereupon replied Ohrmazd: "That whereon *one* immensely sows, *Oh* Spītamân Zaratuhst! corn and-pasture and-trees bearing-eatables;—

[Note: *they* verily declare that *he*-does good to them thereby.]—
one makes full-of-water (that-too) which is without-water,—
(that is, makes mostly and immensely yielding crop),—or
makes without-water (that-too) which is full-of-water,—(that is, he makes *the* earth full-of-water, bearing the mark of water for them).—

24. "For, this land *has* no repose (from that), when it long lies unsown, when cultivable by-cultivation,—(that is, it is without-water, *he* sows it),—for-them is that good up-keep,—
(it verily needs *the* seeds);—as a well-grown maiden, who long goes without-child, for-them is that good youth,—(*he* is indeed necessary).—

25. Ke īn zamī awar-varzêṭ, Spītamān Zaratūst! pa (ān-i)-havê-bāzā pa-(ān-i)-dasn, pa-(ān-i)-dasn-bāzā pa-(ān-i)-havê,—(pa ayiyār-aūmandih ī aēvak awā diṭ),—awar ōi sīrīh barêṭ, humānā ī-ōi chun martṭ (ke) dūst ī ziyāna,—(ōi ke dūst-ī ziyāna mēra),—pa (ān) (vi)stara-gās (saṭinān) pūsar a-k gōn awar-barêṭ,—(awōstan bawêṭ ayūp pa gōna vêh bê-bawêṭ; zamī-cha pa būn vêh bê-bawêṭ ayūp pa bar).—

26. “Ke īm zamī awar-varzêṭ, Spītamān Zaratūst! pa-(ān-i)-havê-bāzā pa-(ān-i)-dasn, pa-(ān-i)-dasn-bāzā pa-(ān-i)-havê,—(pa ayiyār-aūmandih ī aēvak awā diṭ),—aētūn adīn (aētūn) gūyêṭ īm zamī, (ku): ‘Martṭ! ke men awar-varzēy pa-(ān-i)-havê bāzā pa-(ān-i)-dasn, pa-(ān-i)-dasn bāzā pa-(ān-i)-havê,—(pa ayiyār-aūmandih ī aēvak awā diṭ),—

27. ‘Bādha idha āfrasāni danhubyō’ bālastān aēṭar a-yén-īn-ī, bê barānī,—(ku-t a-yen-īn-ī, nēvak az-as kūnānī),—(vat) (har)-visp (ez) kh^Yarīsnān barānī (ez) ham-barīsnih bê jōrtāyān

25. “Whoso will-till this earth, *Oh* Spitamān Zaratuhst! with-(the)-left-arm *and*-with-(the)-right, with-(the)-right-arm *and*-with-(the)-left,—(with the helpfulness of one to *the* other), *it*-will-bring plenty on *to* him; like-unto him, like a man (who is) a friend of a damsel,—(he who *is* friend of *the* damsel is *the* husband),—will-bring-forth child or complexion, (lying on) (the) bed,—(*she* will-be with-child or *it*-will-be good for her complexion; *it* will-be good for *the* earth-too, either for *the* principal or for income).—

26. “Whoso will-till this earth, *Oh* Spitamān Zaratuhst! with-(the)-left-arm *and*-with-(the)-right, with-(the)-right-arm *and*-with-(the)-left,—(with *the* helpfulness of one to *the* other),—then says this earth: ‘*Oh thou* man! who-dost-till me with-(the)-left-arm *and*-with-(the)-right, with-(the)-right-arm *and*-with-(the)-left,—(with *the* helpfulness of one to *the* other),—

27. “(Av.) ‘Verily, here shall-I-greet *the* countries’, verily, here shall-I-come *and* bring,—(that *is*, I-will-come to thee, I-will-do good thereby),—I-will-bring (thee) all *the* eatables (from) *the* store of corns, (when *it*-may-be possible),—(that *is*,

(ka bé-bawât)’,—(ku, har chis ī nēvak han bawât fra-tōm bê to āvōrāt).

[Hast ke ez dah sāzdah gūyēt.]—

28. “Ke im zanī nē awar-varzēt, Spitamān Zaratūst! pa-(ān-i)-havē-bāzā pa-(ān-i)-dasn, pa-(ān-i)-dasn-bāzā pa-(ān-i)-havē,—(pa ayiyār-aūmandih ī aēvak awā dīt),—adīn gūyēt im zanī, (ku): ‘Mart! ke men nē awar-varzēy pa-(ān-i)-havē-bāzā pa-(ān-i)-dasn, pa-(ān-i)-dasn-bāzā pa-(ān-i)-havē,—(pa ayiyār-aūmandih ī aēvak awā dīt),—

29. ‘bālastān aētar istēy, pa-ō-hān dara, (i kasān), ‘srayanō’, kh^{var}arīn pōrsīn rā,—(ku, vad-am chis-ē dahāt);—bālastān ō-tō t-r-ē-st ‘n-ā-h-ā-n’, at (ān-i) sata kh^{var}arīn barānd,—(ku, ān-i nēvak bê-barān, ān-i vaṭ bê ō tō āvōrēnd),

‘tē ābya baīryēintē’,

Aṭ (ōisān kh^{var}arīn) ez ōisān (martōmān) barēt;

ez-ōisān (ān-i) frāy āwāṭih; (ku-sān ez.pardakht hāt, aē: chis aētūn gerā bawēt).—

everything that may verily be good, *they* will first bring unto thee).

[*There is one who says: “Sixteen out-of ten”.]*

28. “Whoso will-not-till this earth, *Oh* Spitamān Zaratūst! with-(the)-left-arm *and* with-(the)-right, with-(the) right-arm *and* with-(the)-left,—(with *the* helpfulness of one to *the* other),—then says this earth: ‘*Oh thou man!* who dost-not-till me with-(the)-left-arm *and* with-(the)-right, with-(the)-right-arm *and* with-(the)-left,—(with *the* helpfulness of one to *the* other),—

29. “verily, here shalt-thou-stand, at *the* door of others,—(of persons),—‘sweating’, for begging food,—(so that *one* may give me something);—verily, *they*-will-bring to thee victuals of *the* mouth, (the) ‘stale food’”,—(that *is*, keeping that which *is* good, *they*-will-bring unto thee that which is bad),—

(Av.) ‘*They*-will-be-brought from-these unto-thee’,

They-will-bring thee (these eatables) from-these (men); from-their immense prosperity,—(that *is*, these may be *some* of their victuals; note: *the* things will-be so filthy).

30. "Dātār ī-gēhān ī-ast-aūmandān, asō! pa-s ke hast dīn ī-Mazd-yastān aūrūsvar?"—(ku, maha-mānih pa ke, vas rūbāyih ez ke vēs)?—

Az-as gūpt Aūhr-mazd, ku: "pa-(ōi-i)-chīr awar jav-kest, Spitamān Zaratūst!" (bāj-dār ī tokhsā).—

31. Ke jav kārēt ān asahīh kārēt,—(ku-s kest bawēt);—ān dīn ī Mazd-yastān frāz-pa-vazīn vazīnēt,—(ku-s rubā kart bawēt);—ān īm dīn ī Mazd-yastān frāz-pīmīnēt,—(ku-s parvart bawēt);—pa-(ē)-saṭ-pētistānih,—(chun ka, pa panjāh mart ī dastiyārāyih-ī apōrnāya kūnēt, vas-ān khūp kart bawēt, ōi-cha khūp kart bawēt),—

pa-(ē)-hazār pīstānih,—(chun ka, pa panj saṭ zan dāyakān ī apōrnāya-ē kūnēt, asān khūp kart bawēt, ōi-cha khūp kart bawēt),—pa-bēvar-yazīsn-kartārīh,—(chun ka, pa pānayih ī apōrnāya-ē rā, ān-and yazīsn bē kūnēt chand-as 'yēnhē hātām' bēvar andar, as-ān khūp kart bawēt, ōi-cha khūp kart bawēt).—

30. "*Oh holy Creator of the-material-world! With-whom is the growth of the-Mazd-yasnān religion?*"—(that is, with (by) whom is its dwelling, owing-to whom is its progress the most?)—

Thereupon replied Ohrmazd: "By (him who is) valiant over the-sowing-of-corn, *Oh Spitamān Zarathust!*"—(the diligent collector-of-revenues).—

31. "Whoso sows corn, he sows piety,—(that is, he shall-have sown it);—he conveys forth the Mazd-yasnān religion in a chariot,—(that-is, he shall have promoted it);—he fattens this Mazd-yasnān religion,—(that-is, he shall-have nourished it),—with-(a)-hundred-feet,—(as if by fifty men who offer their helping hands to a babe, they shall-have done well, he-too shall-have done well),—with-(a)-thousand-breasts,—(as if by five hundred women who nurse a babe, they shall-have done well, he-too shall-have done well),—with ten-thousand-'yazīsn'-performances,—(as if for the protection of a babe, they perform as-many ('yazīsns' as contain ten-thousand 'yēnhē hātām' in them, they shall-have done well, he-too shall-have done well).—

32. "Ka jav dāṭa, adīn dēv kh^vist hend,—(ku, ō pāy bāt-hend);

[aē: īn hama ān ī pa būn dahisn].—

ka sūpta dāṭa, adīn dēv tūhī bāt-hend,—(an-aūmēt);

[hast ke aētūn gūyēt, aē: 'ê gān andar askōm bē nē mānd'].—

ka pisa dāṭa,—(giris),—adīn dēvān giryehīt-hend,—(ku-sān sīvan mūya kart);—

ka gūnda dāṭa,—(kūrācha),—adīn dēv pōrīt-hend;—(ku-gān pāya andar aūpast).—

aētār mānānd dēv—(pa mahamānīh),—bē-zanēt andar (ān-ī)-ōi mām ī gūnda,—(ku-sān jav pa vināskārīh nē dāt);—

(vasān) zapar masā āsīn ī tāfta ō-ham-vast sahēt, ka jōrtāē vas bawēt.

33. "Adīn mānsar aētūn hūsmōrēnd,—(ku, aerpatastān vēs kūnēt);—(chi), nē-kas ez-a-kh^vartārīh tōbānī,—(ke nē kh^varēt, as nē-tōbān),—nē (ke) chir pa-(kār-ī)-asahīh,—(ka dvāzda-hōmayest-ē awīr tag, ka nē kh^varēt as nē tūbān),—nē

32. "When corn *was*-produced, then *the* 'dēvs' were-startled (were-sweating);—(that-*is*, were on-their-feet); [note; all this *is* that which *was* at the beginning of the creation].—when 'sūpta' *was*-produced, then *the* 'dēvs' became empty,—(without-hope); [There is one who thus says: "their life did not remain in their stomach."]—when 'pisa' *was*-produced,—('giris'),—then *the* 'dēvs' wept,—(that-*is*, they made wails and laments);—

when 'gūnda' *was*-produced,—(kurācha),—then *the* 'dēvs' broke the wind,—(that-*is*, their life fell under their feet);—hither shall *the* 'dēvs' dwell,—(in residence),—*they*-smite them in (this) his abode of 'gūnda',—(that *is*, corn *was*-not-produced for their sinfulness);—(they) feel melted iron turned down of-the-size-of-their-jaws, when corn is abundant.

33. "Then let-them-recite *the* 'māthra' thus,—(that-*is*, let-them-perform religious instruction *the* more):—(for), no person *is*-able without-eating,—(he who does-not-eat is not-able),—(who *is*) not powerful (able) for-(*the*-work-of)-holiness,—(when a 'dvāzda-hōmayest' very 'tag' when *he*-(*one*)-does-not-

(ke) chîr pa-(kâr)-varzisiñî, né (ke) chîr pa-(kâr-i) pûsar-kh^vâ-hisni,—(ke dastân-mâh awîr tûbân vichârîtan, ka nê kh^varêt as nê tûbân);—chi, ez kh^vartârîh (har)-visp ahû i ast-aûmand zîvênd,—(vad sar barîn zamân),—ez a-kh^vartârîh frâz-mîrênd.—

[Awarg gûpt, aé: ka mîrênd a-kh^vartârîh.]—

34. “Dâtâr î-gêhân î-ast-aûmandân, asô! ke panjôm im zamî pa-(ân-i)-mahêst-snâyisn snâyînéti,—(ku pa-râmisn-tar kart bawêti)?”—

Az-as gûpt Aûhr-mazd: “ku pa ân awar im zamî (awar)-varzêti, Spitamân Zaratûst! ô-marî-i-asô pa-asahîh-vêh dahêti.

35. “Ke im zamî (awar)-varzêti, Spitamân Zaratûst! ô-marî-i-asô pa-asahîh-vêh nê-dahêti, awar ôi awa-kanêti Spendarmat ô tôm,—

[Ân î han pêtâyîmênd ku: ke andar parik farât-mând-ê jast êstêti, ka darvand, as hamêmâlîh kartan-icha î ôi râ, pês ô dûz-akh^va awa-kanênd.]—

eat he cannot perform),—(who *is*) not powerful for-(*the-work-of*)-husbandry, (who *is*) not powerful for-(*the-work-of*) begetting-children,—(who can utilize *the* menstruative month properly, when *he*-does-not-eat he cannot);—for, by-eating all *the* material existence shall-live,—(upto *the* final end of time),—by-not-eating *they*-will-die.—

[Awarg said: “When they-die, *it is owing to* not-eating”.]—

34. “*Oh* holy Creator of-*the*-material-world! Who rejoices *the* fifth of-this-earth with-*the*-greatest joy?”—(that *is*, who shall-have made *it the* most-delighted)?—

Thereupon replied Ohmâzd: “That whereon *one* tills this earth, *Oh* Spitamân Zaratuhst: and gives to-*the*-holy-man with-good-piety.

35. “*He* who tills this earth, *Oh* Spitamân Zaratuhst! and does-not-give to-*the*-holy-man with good piety, *they*-will-cast over him of-Spendarmat to-*the*-darkness,—

[That which *they* verily prove: *He* to whom a ‘farotmand’ has arisen due-to-*the* ‘parik’, if *he is* ‘darvand’, *they* will-cast him first to *the* wicked-existence, in-order-to-perform his ‘hamemâlîh.’]—

“Bēs-aûmand,—(ahû i darṭ-aûmand)—i vaṭ-tôm ahvân^{III}
(ân), (har)-vispa-cha awar (ô) t-s awa-ganâtêṭ,—(har chun
aûptêṭ t-s aûptêṭ).— 36

36. “Dâṭâr ī-gêhân ī-ast-aûmandân, asô! ke andar im
zamî nikânîncêṭ sag (i) rîst (ayûp) marṭ (i) rîst, nê-m-sâl-drânâ,
an-aûlâ-kand, kaṭâr (ân)-ī-ôî hast tōjîs?”

Az-as gûpt Aûhr-mazd, (ku): “Panj saṭ pa-awar-zanisnîh
awar-zanisn asp-astar, panj saṭ srôsacharanām”,—(dô tanâpôhr
û nê-m vinâs).—

37. “Dâṭâr ī-gêhân ī-ast-aûmandân, asô! ke andar im
zamî nikânîncêṭ sag (i) rîst (ayûp) marṭ (i) rîst, sâl drânâ, an-
aûlâ-kand, kaṭâr (ân)-ī-ôî hast tōjîs?”

Az-as gûpt Aûhr-mazd, (ku): “(Ê)-hazâr pa awar-zanisnîh
awar-zanisn asp-astar, (ê)-hazâr srôsacharanām”,—(panj tanâ-
pôhr).—

[Aé: ez im vad ân dēv-yazakîh râ vês nêst ku tanâpôhr-ê;

to the woeful (distressful existence) of (the) worst life, and he
is-cast entirely on to (the) sharp-edge.”—

[Note: Howsoever he falls, over the sharp-edge he-falls.]

36. “Oh holy Creator of-the-material-world! Whoso
shall-bury, in this earth a dead dog (or) a dead man, without-
being-disinterred, for-the-length-of-half-a-year, what is his
penalty?”

Thereupon replied Ohrmazd: He-shall-destroy five-hundred
with-destruction with the horse-whip, five-hundred with the
‘srôsacharana’”,—(two tanâpohr sins and a half).—

37. “Oh holy Creator of-the-material-world! Whoso
shall-bury, in this earth, a dead dog (or) a dead man, for-the-
length-of-a-year, without-disinterring, what is his penalty?”
Thereupon replied Ohrmazd: “He-shall-destroy a-thousand
with-destruction with the horse-whip, a-thousand with the
‘srosacharana’”,—(five tanâpohr sins).—

[Note: the penalty for the sins from this upto that of ‘dêv’-
worship is-not more than a ‘tanâpohr’; according-to other re-

pa awarê dāt and chand dō tanâpôhr; ham se tanâpôhr pa dāt i and chand gûyêt hast.]—

39. “Dâtâr i-gêhân i-ast-aûmandân, asô! ke andar im zamî nikâninêt sag (i) rist (ayûp) martî i rist, dō-sâl-drânâ, an-aûlâ-kand, katâr hast ôi tōjîsn,—(pa kh^vâsta),—katâr hast ôi pôhl,—(pa astar ûsrôsacharanām),—chun hast ôi yōsdâsrîh,—(pa rûbân)”?—

39. Az-as gûpt Aûhr-mazd, (ku): Nê ôi hast tōjîsn,—(pa kh^vâsta), (û) nê ôi hast pôhl,—(pa astar ûsrôsacharanām),—(û) nê ôi hast yōsdâsrîh,—(pa rûbân);—(chi), anâpôhlîkân vinâs, vad-ô-hama û hama-rôbîsnîh”.—

[Hast ke ān i pôhl gûyêt.]—

40. “Bé ka aêtûn”?—(ka ‘anâpereta’):—

Agar hast astôbân,—(ku, vêh-dîn, dânêt ku vinâs),—ayûp-as awar-asnôpt dîn i mazd-yastân,—(ku, ak-dîn, vas pa vinâs aûskârt êstêt),—

gulation *it is* as-much as two ‘tanâpohrs’; one says: *it is* also as-much as three ‘tanâpohrs’ according-to a regulation].—

38. “*Oh holy Creator of the material-world! Whoso shall-bury, in this earth, a dead dog (or) a dead man, for-the length-of-two-years, without-disinterring-it, what is his penalty,—(by money),—what is his atonement,—(by the whip and the ‘srôsacharana’),—how is his cleansing,—(for the soul)?*”—

39. Thereupon replied Ohrmazd: “No penalty is his,—(by money),—no atonement is his,—(by the whip and the ‘srôsacharana’),—nor is *there any* cleansing of-him,—(for the soul);—owing-to the unatonable sin, upto-eternity and-eternal-progress”.—

[*There is one* who says other punishment (atonement)].—

40. “(But) when *is it* so?”—(when is it unatonable)?—“If *he-be* a-believer,—(that-is, faithful, *he-knows* that *it is* sin),—or-(he) *has-listened-attentively-to the* Mazd-yasnân religion,—(that-is, an unbeliever, he has-considered it to-be a sin).—

[In ez Awistā pētā nihūptan hamār.

‘Yōi henti ainhāō zemo kanenti’

ān kandan hamār.

Ka se palē bē-kanēt ū bē-rōpēt tanāpōhr ē;

ū ka panj pala kanēt rōpēt dō tanāpōhr. Ka aēvak han kanēt ū aēvak han rōpēt tanāpōhr-ē. Ōi aēvak han kand ēstēt bē-rōpēt, kandan rā vēs nē bawēt. Har chi awā zamī aē-karṭa ka bē-kand, kandan rā han bawēt. Ka kem ez in paṭmāna kanēt, kandan rā pa ān zamān bawēt ka andar nihēt bē-nī-hūmbēt. Ka ē-chand jāk aē pa in paṭmāna pa in minisn bē-kanēt, ku: “har jāk ku-am āwāyet nihom, kandan rā vēs nēst ku aēvak.

Awarg ī gūpt, aē: “har jāk-ē han bawēt, chi, (mīnūy-i zamī az-as bēm dārēt).”

Ka jāk-ē kēm ez in paṭmāna bē-kanēt, aētūn bē-nihūmbēt, ka jāk ē kh^var-sēt nikīrisn karṭa, as hama jāk karṭ ū kand. Ka

[This, as evident from the Avesta, is the consideration as regards burial.

(Av.) ‘Who are of-this-earth, they-dig’.

In-that-passage is the consideration for digging.

When one shall-dig and sweep three shovels full, the sin is one ‘tanāpōhr’; and when one shall-dig and sweep five shovels full, it is two ‘tanāpōhrs’. When one does dig and one does sweep, it is one ‘tanāpōhr’. He who will-sweep what one has already dug, the sin will-not-be additional for digging. Whatever is in-contact with the earth when it is dug, the sin does take-place for digging. When one shall-dig less than this measure, the sin for digging will-take-place when he will-inter and bury the corpse. When one shall-dig this-much place, of this measure, with this thought: “I-shall-inter anywhere I ought, the sin for digging is not more than one ‘tanāpōhr’.

A-follower-of-Awarg said: “The sin does take-place anywhere, for the spirit of the earth is afraid of-it”.

When one shall-dig a place less than this measure, he shall so bury that when one place is by him exposed-to-the-sun, he has-made the entire place so exposed and dug. When

jāk ē, aēvak nihūptan rā, ū aēvak kandan rā, nē awazâyēt. Nihūptan rā, vad ō in paṭmāna, ez Awistā pētā, han awazâyēt.

Nasā-nikānih pa har chis ē han bawēt; bē pa n-s-ā ayūp pa mūst awāz-girapt aētūn bawēt chun vaṭar dātastān-tar; chi sag, ka nasā andar āw-gīna vênēt, nasūs nē-zanēt.

Māh-gōsōsp gūpt, aē: “*nihūnb pa-cha vastra taṭa nē-bawēt.*”

Ka zan dastān barsōm andar āw-gīna vênēt, rīman han kūnēt; ku-s nasā bē-nihēt bē-nihūmbēt, vas nasā-nikānih han kūnēt. Ka jvīt ez vars ū nākhūn nikān kūnēt, as nikānih han gīrisn (kūnīsn). Ka sag vars ū nākhūn vênēt, nasūs nē zanēt. Pa ham-karzagīh mart rīman han kūnīsn. Ka pēs ez dō sāl bē-pōsēt, ayūp kerm kh^varēt, ayūp kh^varsēt nikirīsn bē-bawēt, ka pas nikān awāz bawēt, ē-cha ō nasā nikānīnisn awāz ēstēt.

Vindāt-gōsnasp gūpt, aē: “*ka kerm bē kh^varēt, as har*

one place is exposed to the sun, the sin is one ‘tanāpohr’ for burying and one for digging, *it does-not-increase.* For burying upto this measure, *the sin* does increase, *as evident from the Avestā.*

The *sin-of-burying-dead-matter* does take-place by anything; unless *the dead-matter is withdrawn* either by the hand, *the sin* takes-place just like those of the worst opinions; for, when *the dog shall-see the dead matter within the glass, he will-not-smite* putrefaction.

Māh-gōsnasp said: “Burial does not take-place by woven cloth.”

When a menstruating woman shall-see *the* ‘barsom’ inside *the glass, she* will verily defile it; that-is, he who inters and buries the dead-matter, he verily commits *the sin of burying-the-dead-matter.* When one buries except *the hair and nails, his sin of burial is verily to-be-counted.* When *the dog will-see the hair and nails, he will-not-smite* putrefaction. By contact a man shall verily defile. When *the corpse is-decomposed before two years or the worms consume it, or it becomes exposed-to-the-sun, if it will again be buried, this-too is again the-sin-of-burying-dead-matter.*

Vindāt-gōsnasp said: “When *the worms consume, for*

kerm-ê râ tanâpôhr-ê ô bûn". Vas ez ân jâk pêṭâyiniṭ:

III
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'Yô nars ashaonô iririthushô zemé kehrpa nikainti'].

agar hast an-âstôbân,—(ku, ak-dîn; vas pa kerpa aṭskârṭ èstêṭ),—ayûp-(as) an-awar-asnôpta dîn-i Mazd-yastân,—(ku, vêh-dîn pa kh^vahisn û pôrsisn, vinâskâr pa awê-gûmânih kerpa-mînisnih kûnêṭ);—ôisân-icha (vinâs) ez-ôisân (marṭo-mân) awa-kanêṭ âstâbânih,—(patitîkih)—i pa dîn-i Mazd-yastân,—(pêṭâ),—(ka) a-varzîfâr pas (ân-i) awâ-rôn kûnisn;—(ku, pa ê mînisn pa patitṭ bawêṭ, ku: 'ez kanû frâz vinâs né kûnom').

41. "Chi, awa-kanêṭ, Spitamân Zaratûhst! Dîn (i) Mazd yastân, ez-marṭ (i) âstôbânî, band—(u band dahisni);—awa-kanêṭ drôs,

(aô: ê dânéṭ ku dûziḥ né âwâyêṭ karṭan, bê pa in dârêṭ, ku: ka ez tûbânikân dâzom, ô drigûsân dahom, am kerpa).—

every worm a 'tanâpôhr' sin originates with him". He proved *this* from this passage:

(Av.) 'He who buries within-the-earth the corpse of-a-holy-man *who is dead*'].

then, if he be *an-unbeliever*,—(that-is, of-a-wicked-faith; he has-considered *it* to-be a good-deed), or-(he) *has-not-listened-to the* Mazd-yasnân religion,—(that-is, faithful by desires and inquiries, *he commits this as a sinner* with-indubitableness and thinking *it to be a good deed*);—

and belief,—(renunciation),—in *the* Mazd-yasnân religion shall-cast-off these (sins) from-these (men),—(*it is* manifest),—(when) *they-are-non-performers thereafter* of (the) impious actions;—(that-is, *he shall-be penitent with this thought* (resolve): "hereafter *I will not commit sin.*")—

41. "Fôr, *the* Mazd-yasnân religion casts-off, *Oh* Spitamân Zaratûhst! from-a man who *is a-believer the sin of* confinement—(and of giving confinement);—*it casts-off the sin-of-assault,—*

[Note: *he* knows this that *one* ought-not-to steal, but *he* considers that when *I-rob the rich and give to the poor, it will be a good-deed for-me*].

Awa-kanêṭ yâtûyih, awa-kanêṭ asava-gnih,—(aé: é dānêṭ ku-s paṭkār-raṭ-ih awāz āwāyeṭ dāstan; bê é nê-dānêṭ ku paṭkār-raṭ-ih awāz āwāyeṭ dāstan khûp awā (nêst ka) bê-āwāyeṭ karṭan.)

[Hast ke aētûn gûyêṭ, aé: “dānêṭ ku marg-arzān han āwāyeṭ awazaṭan; bê é nê dānêṭ ku jvīt ez framān-i dāṭōbarān nê āwāyeṭ awazaṭan.]

awa-kanêṭ nasā-nikānih,—(aé: é dānêṭ ku nasā-nikānih nê-āwāyeṭ karṭan; bê pa in dārêṭ ku: ka sag ū rūpāh ô āw ū ātas nê-āwāyeṭ bōrṭan, am kerpa);—

awa-kanêṭ (ān-i) anāpōhlikān vinās,—(i marg-arzān; é i nām-chesti nê-gūpt êstêṭ);—

awa-kanêṭ (ān-i) skipt pōrtayih āwām,—(vakhs i gerān);—(aé: é dānêṭ, ku: vakhs han āwāyeṭ staṭan; bê, é nê dānêṭ ku-s awar ez dinī nê-āwāyeṭ staṭan);—

awa-kanêṭ (har)-visp ôisān vinās i chikām-ich-é (awar) varzēnd.

it casts-off the sin of-killing-a-holy-man,—

[Note: *he* knows this that *he* ought to-prevent debate-with-the-primate; but *he* does not know this that *it-is-not* proper to-check debate-with-the-primate when *he* ought to-do it. *There* is *one* who thus says: “He-knows that *one* ought to-kill a-sinner-deserving-death; but *he* does-not-know this that *one* ought not to-kill without the command of the judges].—

it casts-off the-sin-of-burying-dead-matter,—

[Note: *he* knows this that *one* ought not to-commit the-sin-of-burying-the-dead; but he considers that as the dog and the fox ought not to-carry the dead matter to fire and water, it will be a good-deed for me];—

it casts-off (the) unatonable sins,—(which are deserving-death; those which are not-mentioned by-name);—

it casts off the-sin-of-(the)-severe increase and debt;—(heavy interest);

[Note: *he* knows this that *one* ought indeed take interest; but *he*-does-not-know this that *he* ought not to take over and above the religious enjoinder].

it-casts-off all their sins whatsoever which they-commit.

42. “Hūmānā ī-ōi, Spītamān Zaratūhst ! Dīn (ī) Mazd-yastān ez-marṭ(ī)-asō frāz-mālēt (har)visp dūs-maṭ ū-dūs-aūkht ū-dūs-aūvarst, chun vāt-ē ī skipt-tak, (ka) tēz (rasēt), dast frāz-mālēt,—(ū kah-īcha-ē chis ē bē-barēt).—

Vēh aēṭar, Zaratuhst ! (ān-i) hū-varst kūnīšn varzīšn ;—(ku, ‘spayēitē’ chis-ē ī nēvak ; aē : awā-cha īn ku ‘spayēitē’ chis-ē nēvak, pas-īcha a-vināsīh vēh.)—

Vēh dīn (ī) Mazd-yastān v-āw-r-īk-ān (pa) tōjīšn brēhīnūt (ēstēt) ;—(ka Dīn gūyēt, aē : aredūs, aē, pāt-frās ē andar pa aūstōbār dārīšn)

[Īn ez Awistā pētā : ‘Spayēitē’ pa har kas-ē han āwāyēt, pa har vinās han bawēt.

Sōsiyans gūpt, aē : “Pa zōṭūm nē ē bawēt”.

‘Parā kavahmāt neret’.

Vas Sōsiyans bē ōi dāṭastān aēṭūn bawēt ku zōṭūm hamā kēn nām.

42. “Like unto this, *Oh* Spitamān Zaratuhst ! *the* Mazd-yasnān religion wipes-off all wicked-thoughts, wicked-words and-wicked-deeds from-*the* holy-man, as a swift-running wind,—(when *it*-arrives)—speedily, sweeps *the* plane,—(and carries away blades of straw and everything).—“Good, hither, *Oh* Zaratuhst ! *is* (the) practice of deeds well-done ;—

[that-*is*, ‘spayēitē’ *is* a good thing ; note : even in-spite of this that ‘spayēitē’ is a good thing, even-then unsinfulness is better.]—

“*the* good Mazd-yasnān religion (has) apportioned *the* punishment of *the* adult” ;—

[When *the* Scripture says : an ‘aredus’, *one* shall steadfastly consider *the* punishment appertaining to it.

This *is* evident from *the* Avestā : ‘spayēitē’ *is* indeed necessary for every person ; *it* is verily for every sin.

Sosiyans said : “It is not for *the* sin of ‘zōṭūm’.

(Av.) ‘Before...any man’.

.....but his opinion is such that ‘zōṭūm’ *is* the name of all the sins of retaliation.

‘Nēsâpûhr gûpt, aé; vinâs ī hamēmālān pa aévak-icha nê-bawêt.

‘Nôit̄ marām pairistem’.

Pa har dô châsta ham-dâtastān bûṭ-hend ku: âwāmihâ bê-bawêt, mart̄ darvand nê-kûnêt; vêh-dîn han pa ôi kas bawêt ke pa kh^vahisn pôrsisn vinâskâr, han pa awê-gûmânîkîh kerpa-minisnih kûnêt. Vinâs as ô bûn vas pa ‘spayêitê’ vichârêt; ka kerpa: am nê rôsana. Aê: m’agar ka chis é ī ez ān hat̄ ī spôkhtan nê-sâyêt, aé han bawêt.

În ī chun an-aîr, ka bê ô aîrîh âyet̄, ū ak-dîn, ka bê ô vêh-dînih âyet̄, jvîṭ-rîstakān, ka bê ô pôryô-ṭkêsih âyet̄, har ān ya-s pa dât ī kh^vês pa kerpa aûskart̄ êstêt̄ as ez bûn bê-sawêt; ān ya-s pa vinâs aûskart̄ êstêt̄, as han tōjîsn. Vas tōjîsn aêtûn bawêt chun ān ī êmâ. Vas pâṭfrâs ī barêt̄ nê pa bôrt̄ dârisn.

Nēsâpûhr said: “It is not for even one of the sins of ‘hamēmālān’.

(Av.) ‘Not.....examined’.

They were agreed as-to both the teachings that if there are debts, they do-not make man wicked. That person may even be of-the-good-religion, who is faithful in his desires and inquiries; the sinner verily commits it with indubitableness and thinking it to be a good-deed. If sin has-originated with him, he shall-expiate by ‘spayêitê’; it is not clear to-me what one shall do if a good deed has originated.

Note: perhaps when a thing be one of those which it is-not-possible to-avoid, ‘spayêitê’ verily is.

In cases such as these: when a non-Aryan comes over to Aryanism, when one-of-the-wicked-faith comes over to the-good-religion, when those-of-a-different creed come over to the ‘pôryô-ṭkêsih’-creed, whatever he has considered as good-deed according-to the tenets of his creed, go-away from him from the root; he shall certainly atone for that which he has considered as sin. His atonement will-be just like that of ours. The punishment which he-shall-undergo shall-not-be-considered as having-been-undergone.

Vas sôê nê pa sôst dârisn.

Mâh-gôsn-asp gûpt, aê: "Har ân kas ke pa dât ī kh^vês sôê-ê hast, ka sôst, vas pa sôst dârisn".

Sôsiyans gûpt, aê: "Bê ka andar aîrîh ū pōryô-ṭkêsih bê-mîrêṭ, tâ ka mîrêṭ, aê marg-arzân".

Vas é-cha aêṭun gûpt, aê: "Ke kh^vahêṭ pûrsêṭ, as tâbân ka ô dât ī vaṭar nê-rasêṭ,—'vañhavé manañhé'".

Gô-gôsn-asp gûpt; aê: "Andar har dât-ê martôm asô han bawêṭ; chi, ez "Tûiryanām dakh^vyunām' pêtâ. |

CHAHÂRÔM PARGART BŪN

1. Kê (ô)-mart-ī-nīyâysiñ-aûmand,—(chis awâyet dâtan),—(as) nê nīyâysiñ awâz-barêṭ,—(ku-s nê dahêṭ),—dûz ī-nīyâysiñ bawêṭ,—(ân ya-s pa īn minisñ bê-stânêṭ ku: "awâz nê-dahom");—

His ablutions shall not be considered as ablutions.

Mâh-gôsnasp said: "Every person who has an ablution according to *the tenets of his own religion*, shall be considered as cleansed when he *has undergone-ablution*."

Sosiyans said: "Unless *one* will-die in Aryanism and *in the Pōryōtkêś-creed*, note: *he is a-sinner-deserving-death until he-dies*".

He said this-too thus: "He who desires and inquires is *so* capable that *he-may-not-attain to the wicked creed*—'due-to-the-good mind'. Gogosnasp said: "In every religion *there are verily holy men*; for, *it is evident from the text* —'of-the-Turanian-countries'.

COMMENCEMENT OF THE FOURTH PARGARD

1. Whoso will-not-offer obeisance (to-him),—(that-is, will-not-give him),—to-the-man who is worthy-of-obeisance,—(ought to-give some-thing),—will-become the thief of-obeisance,—(that which-he will-seize with this intent: "I-will-not-

(vas) hazal ī-nīyāyisn ez-barisn.—(Ka kh^vahêṭ gūyeṭ, aé: “Hast-om, vat nê-dahom”.)

[Īn ez Awistâ pêṭâ. Ān bawêṭ ka gūyeṭ, aé: “Chis-icha deh, û tô-cha, ka âwāyeṭ-aṭ, dahom”. Pa īn mīnisn bê-stānêṭ, ku: “awāz nê-dahom”. Ka kas nê-dānêṭ, pa hāsar dūz bawêṭ; û ka kas dānêṭ, pa hāsar hazala. Ka kh^vahêṭ gūyeṭ, aé: “nêst-om”, pa jāk dūz; ka gūyeṭ, aé: “hastom, vat nê-duhom”, pa jāk hazala, dūz ī dūzin, hazala ī hazalīn. Frézvānī vas band û drōs andar ān-icha drūj apūs han kūnêṭ.

‘Yaṭ nâ kasvīkāmchina’: nê âwām; chi, âwām pa ān dūz bawêṭ ya-s awāz âwāyeṭ dātan: nê gavārêṭ; chi, gavārêṭ pa ān dūz bawêṭ ī bê statan. Īn pa har dô dūz bawêṭ; pa īn son ku-s as nê dāt. 51

‘Aêshām-chiṭ ithra vâ asni ithra vâ khsafnê maêthanahê kh^vai pairi géurvayêitê’:

return”);—(he) *will-become the thief of obeisance owing-to carrying it away*.—(When one will say: “I-have, I will-not-give thee”).

[This is evident from the Avestâ. This happens when one says: “Give even-something, and I-will-give thee-too when thou-neededst”. He-seizes with this intent: “I-will-not-return”. When no person knows, *he-will-become a thief after a ‘hâthra’*; and when some-one knows, *he-will-become a robber after a ‘hâthra’*. When one will say: “I-have-not”, *he-will-become a thief on the spot*; when he-will-say: “I-have, I-will-not-give thee”, *he will-be a robber on the spot, a-thief-of-thieves, a-robber-of-robbers*. Imprisonment and physical punishment are necessary for him, since he verily impregnates the druj.

(Av.) ‘When a man any-the-least-thing’: This is not a case of debt; for, a debtor is the thief of that which-he ought to-return. This is not a case of ‘gavārêṭ’, for ‘gavārêṭ’ is the thief of that which he-has-seized. This one is a thief in both the ways; in this manner that-he did not-give it.

(Av.) ‘Either here in-the-day or here in-the-night their property-too he-seizes for(as)-his-own dwelling’.

“Oisân-icha maṭan andar rôz ayûp andar sap mēhan pa-
kh^vēsîh awar girêṭ”,—ku, pa darpostîh gâs ê bê-girêṭ; aê
bawêṭ ka pa jâk girêṭ; ez ân jâk pêṭâ: ‘yavaṭ vâ aétê vacha
fra-inrvânâ maêthemnahê kh^vâis pairi gêurvayêitê’.]—

2. Dâtâr î-géhân î-ast-aûmandân, asô ! chand ôisân mitr
î-tô ke Aûhr-mazd (haê) ?”—(chand-tôm î ka bê drûj ênd
vinâskâr han bawênd.)—

Az-as gûpt Aûhr-mazd, (ku): “Sas, asô Zaratûst !—(aé:
dânar-ê sas gûyet.)—

“fra-tôm (ân-î)-pa-gûbîsn,—

[Sôsiyans air awâ air gûpt; vas kh^vatâ rôchî gûpt. .

Kay-âṭar-bûjiṭ air awâ an-air gûpt; vas d-h-m-k ê î an-
aûspôri ez kôst-ê gûpt.]—

“daṭîgar (ân-î)-dast-môst,—

[Ke ân kh^vatâ rôchî gûpt, as in aûspôri ez kôst ê gûpt; ke ân
an-aûspôri ez kôst-ê gûpt, as in aûspôri ez har dô kôst gûpt.]—

“They-too, coming in-*the*-day or in-*the*-night, seize *the*-abode
in possession”,—that-*is*, they-hold it as a place of fortification;
this happens when *they*-occupy it; as evident from the text:
(Av.) ‘Or till uttering these words *he*-seizes as his dwelling’.]—

2. “Oh holy Creator of-*the*-material-world ! How-many
are these contracts of-thee who (art) Ohrmazd ?”—(How-much
at-the-most do *they* verily become sinners when *they*-break
them ?)

Thereupon replied Ohrmazd: “Six, Oh holy Zaratuhst !”

[Note: *They*-mention six kinds.]— •

“The-first is (that-which-is)-by-word,”—

[Sôsiyans said: “of an Aryan with an Aryan”; he said: “*the*
lord of livelihood”.

Kay-âdar-bûjîd said: “of an Aryan with a non-Aryan”; he
said: “ ‘d-h-m-k-an-auspori’ on one side ”.]—

“*the*-second is (that of)-rub-of-*the*-hand,”—

[*He* who said the-*former* to-be ‘kh^vatâ rôchî’, he said this to
be ‘aûspôri’ on one side; *he* who said the-*former* to be ‘an-aûs-
pôri’ on one side, he said this to be ‘aûspôri’ on both *the* sides.]—

“saṭīgar paha-masā”,—(se stīr),—

“chahārōm stōr-masā”,—(dvāzdah stīr),—

“panjōm vīr-masā”,—(panj saṭ stīr),—

“sasōm dah-masā”,—(vēs ez panj saṭ jōjan ham-būn-icha).

Hast ke aētūn gūyeṭ, aē: “Chand vīr ez stōr vēs, dah ez vīr vēs”.

“Yō danhavē hu-vakhshāi fradhemnahē varcdhemnahē khra-thwemnahē, suyāmnahē’.

Dakhsa ī mitr gūyeṭ:

ke deh pa hū-vakhs frākh^vinēt,—(ku, vēs be-kūnēt),—.....

sūtīnēt,—(ku-s sūt paṭas kūnēt.) |—

3. Pa gūbīsn fra-ṭōm mitr kūnēt,—(ku, girēt ē pa sakhuu gūyeṭ, ku, bē-drūjēt);—

dast-masā pas-(ē),—(ku, awāz ē nīhēt),—(ka) frāz-mālēt—(ān-i-pa-gūbīsn);—

dast-masā pas andar girōkān frāz-(ē)-dahēt,—(ku, awāz ē nīhēt);—

“the-third is of-an-animal’s-worth,”—(of three ‘stīrs’),—

“the-fourth is of-a-cattle’s-worth,”—(of twelve ‘stīrs’),—

“the-fifth is of-a-man’s-worth,”—(of five hundred ‘stīrs’),—

the-sixth is of-a-village’s-worth”;—(positively more than 500 ‘jojans’.)

[There is one who thus says: “As bigger as the man is from the cattle, so much bigger is the village from the man”.

(Av.) ‘Who for-the good-fertility of-the-village, for-its-increase and prosperity, for its-knowledge and profit.’

They-mention the signs of the contracts:

“He who prospers the village with-good-increase,—(that-is, makes it bigger),—benefits it—(that-is, makes benefit to-it.)”

3. One shall-make the first contract (by)-word,—(that-is, shall-take the promise; he-shall-speak this with the-word, that-is, when he-will-break it;)

the hand’s-worth contract is after-that,—(that-is, it will-lay it aside,)—(when) it will-wipe-off (that-which-is-made-with-the-word;

the hand’s-worth contract in pledge then discharges it,—(that-is, lays it aside);—

paha-masâ pas-(ê),—(ku, awâz ê nihêṭ),—(ka) frâz-mâlêṭ (ân i dast-môst);—

paha-masâ pas andar girôkân frâz-(ê)-dahêṭ,—(ku, awâz ê nihêṭ);

4. Stôr-masâ pas-(ê),—(ku, awâz ê nihêṭ),—(ka) frâz-mâlêṭ (ân-i paha-masâ);

stôr-masâ pas andar girôkân frâz-(ê)-d(ahêṭ),—(ku awâz ê nihêṭ);—vir-masâ pas-(ê),—(ku, awâz ê nihêṭ),—(ka) frâz-mâlêṭ (ân-i stôr-masâ);

vir-masâ pas andar girôkân frâz-(ê)-d(ahêṭ),—(ku, awâz ê nihêṭ);

dah-masâ pas-(ê),—(ku, awâz ê nihêṭ)—(ka) frâz-mâlêṭ (ân-i vir-masâ);

dah-masâ pas andar girôkân frâz-(ê)-d(ahêṭ),—(ku, awâz ê nihêṭ).

[In ez Awistâ pêṭâ. Mitr i girapta ez būnîh nê frêzvânî. Ka-s andar girapt frêzvânî. Ê kh^vēs, ē pēṭarân, ê-cha, jvīṭar

the animal's-worth contract is after-that,—(that-is, it-will lay aside,)—when it-will-wipe-off (that-of the rub-of-the-hand);

the animal's-worth contract then in pledge discharges it,—(that-is, lays it aside);

4. *the cattle's-worth contract is after-that,—(that-is, it-will-lay aside,)—(when) it-will-wipe-off (that-of the animal's worth);*

the cattle's-worth contract then in pledge discharges it,—(that-is, lays it aside);—

the man's-worth contract is after-that,—(that-is, it will-lay aside,)—(when) it-will-wipe-off (that-of the cattle's worth);

the man's-worth contract then in pledge discharges it,—(that is lays it aside);—

the village's-worth contract is after-that,—(that-is, it will-lay aside,)—(when) it-will-wipe-off (that-of the man's worth);

the village's-worth contract then in pledge discharges it,—(that-is, lays it aside);—

[This is evident from the Avestâ. A promise taken is not binding from the beginning. When undertaken; it is binding.

nêst. Ka ān ī pa gūbīsn bē drūjēt, as ez ān ī dast-mōst awāz nīhēt; vas īn pāt-frās, ez pēs pētā, andar hamēmālān bē-vī-chārēt.

Hast ke andar mitr gūyēt.

Ka awāz né-nīhēt, pa ān ī pa gūbīsn vināskār bawēt. Ka īn awāz-nīhēt, ān awāz né girēt, am né rōsana.]

5. "Dātār ī-gēhān ī-ast-aūmandān, asō! chand ōisān mitr pa-awar-drūjīsnīh āstārīnēt ī pa-gūbīsn",—(ku, chand sāl bēm dārisn)?—

Az-as gupt Aūhr-mazd, (ku): "Se saṭ (pa) h-ē-ṭ tōjīsnīh ō-marṭān ī-nabā-nazdistān awar-barēt",—(ku, se saṭ sāl bēm dārisn).

6. "Dātār ī-gēhān ī-ast-aūmandān, asō! chand ōisān mitr pa-awar-drūjīsnīh āstārīnēt ī dast-mōst?"

Az-as gupt Aūhr-mazd, (ku): "Sas saṭ (pa) h-ē-ṭ tōjīsnīh ō-marṭān ī-nabā-nazdistān awar-barēt",—(ku, sas saṭ sāl bēm dārisn)."—

A promise given by oneself or one given by the parents is even-the same; it-is-not otherwise. When one-will-break the promise which is given by the word, he shall-lay it aside (replace it) by that of the rub-of-the-hand; he shall-undergo this penance, as above manifest, in the 'hamēmālān'.

There is one who says: "In the mitr".

When he does not replace, he-will-be a sinner for that which is by the word. When one lays this aside and does not undertake the other, it is not clear to me.]—

5. "*Oh holy Creator of-the-material-world! How-much does the contract which is by-the-word spread by-the-breach?*"—(that-is, for how-many years shall-they-entertain fear?)—

Thereupon replied Ohrmazd: "*It carries-over to three hundred, to men who-are-near-relatives along with penalty,*"—(that-is, they-shall-entertain fear for three hundred years.)—

6. "*Oh holy Creator of-the-material-world! How-much does the contract which is by-rub-of-the-hand spread by-the-breach?*"

Thereupon replied Ohrmazd: "*It carries-over to six hundred, to-men who-are-near-relatives along with penalty,*"—(that-is, they-shall-entertain fear for six hundred years.)—

7. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! chand ōisān mitr pa-awar-drūjisiñh āstārinēt ī paha-masā ?" IV
7

Az-as gūpt Aūhr-mazd, (ku) : "Hapt saṭ (pa) h-ē-ṭ tōjisiñh ō-marṭān ī-nabā-nazdistān awar-barēt,—(ku, hapt saṭ sāl bēm dārisn).

8. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! chand ōisān mitr pa-awar-drūjisiñh āstārinēt ī stōr-masā ?"

Az-as gūpt Aūhr-mazd, (ku) : "Hast (pa) h-ē-ṭ tōjisiñh ō-marṭān ī-nabā-nazdistān awar-barēt,—(ku, hast saṭ sāl bēm dārisn)."—

9. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! chand ōisān mitr pa-awar-drūjisiñh āstārinēt ī vīr-masā ?"

Az-as gūpt Aūhr-mazd, (ku) : "nōh saṭ (pa) h-ē-ṭ tōjisiñh ō-marṭān ī-nabā-nazdistān awar-barēt,—(ku, nōh saṭ sāl bēm dārisn)."—

10. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! chand ōisān mitr pa-awar-drūjisiñh āstārinēt ī dah-masā ?"

7. "*Oh holy Creator of-the-material-world ! How-much does the contract which is of-an-animal's-worth spread by-the-breach ?*"

Thereupon replied Ohrmazd: *It carries-over to seven hundred, to-men who-are-near-relatives along with penalty,*—(that-is, *they-shall-entertain fear for seven hundred years.*)—

8. "*Oh holy Creator of-the-material-world ! How-much does the contract which is of-a-cattle's-worth spread by-the-breach ?*"

Thereupon replied Ohrmazd: *It carries-over to eight hundred, to-men who-are-near-relatives along with penalty,*—(that-is, *they-shall-entertain fear for eight hundred years.*)—

9. "*Oh holy Creator of-the-material-world ! How-much does the contract which is of-a-man's-worth spread by-the-breach ?*"

Thereupon replied Ohrmazd: "*It carries-over to nine hundred, to-men who-are-near-relatives along with penalty,*—(that-is, *they-shall-entertain fear for nine hundred years.*)—

10. "*Oh holy Creator of-the-material-world ! How-much does the contract which is of-a-village's-worth spread by-the-breach ?*"

Az-as gūpt Aūhr-mazd, (ku): “Ē hazār (pa) h-ê-ṭ tōjśnīh ō-martān ī-nabā-nazdistān awar-barēt,—(ku, ē hazār sāl bēm dārisn).”—

[Aé: īn sal mara hamār. Ān ī pa Aūspārōm āf(nāf?) mara hamār. Ān ī pa Nihātōm mart mara hamār. Sāl mara ū mart ū kh^ʷāsta mara paṭmāna hamār; nāf mara nē hamār; tā ez īn se aēvak bē nē sawēt ayūp kas-ē bē vichārēt harakīn bīm dārisn. Ka ez īn se aēvak bē-sawēt ayūp kas-ē bē-vichārēt aēvak-icha bēm nē dārisn. Ka ō aēvak maṭ, ōi ī diṭ ē rā bēm kém nē dārisn. Mitr-drūjī(drūjīh?) pa zīyā bawēt:]

‘nava drujaiti khshathraēbyō’. Pa ōi frazand bawēt pas ez vinās kartān zāyēt: ‘nerebyō hō dādrākhti’. Vas pa har kerpa kart dahīsn vatar bawēt. Pas-icha ‘pairi aojastarō zī ahmāt’ kār.

Kavē-ātar-būjī ī Kermānī gūpt, aé: “vēhān bēm dārisn”.

Thereupon replied Ohrmazd: “*It carries-over to a thousand, to-men who-are-near-relatives along with penalty,*”—*(that-is, they-shall-entertain fear for a thousand years.)*—

[Note: this *is the* reckoning of the number of years. That which *is in the* ‘Ospārūm’ *is the* reckoning of the number of relatives. That which *is in the* ‘Nihātōm’ *is the* reckoning of the number of men. The number of years and the number of men and of property are proportionate reckoning. The number of relatives *is* no reckoning. Till one of these three shall-not-happen or someone will-not-expiate, every-one shall-entertain-fear. When one of these three will-take-place or some-one will-expiate no one shall entertain-fear. When it has-come to one, the other, therefore, shall-not-entertain less fear. Breach-of-contract may-be incurred by women:]

(Av.) ‘by nine women he shall be deceived’. *It will-be-incurred by the progeny which will-be-begotten after the commission of sin:*

(Av.) ‘He.....men’.

His destiny will-be the worse, in-spite-of all the good-deeds done. Even the text (Av.) ‘.....stronger, verily than-this,’ will-have effect.

Kavē-ādar-būjīd of Kerman said: “good-men should-entertain little fear.”.

Pa châsta ī Gōgōsn-asp: "ka pêtar mirêt, asô frazandân ^{IV}
bêm nê dârisn".]— ¹¹

11. "Dâtar ī-gēhān ī-ast-aūmandān, asô! ke mitr awar drūjêt ī pa-gūbīsn, katâr ôi hast tōjīsn?"

Az-as gūpt Aūhr-mazd, (ku): "Se sat pa-awar-zanīsnīh awar-zanêt asp-astar, se sat Srôsacharanām".—(aé: pāt-frās râ awāz dârêt).—

12. Dâtar ī-gēhān ī-ast-aūmandān, asô! ke mitr awar drūjêt ī dast-mōst, katâr ôi hast tōjīsn?"

Az-as gūpt Aūhr-mazd, (ku): "Sas sat pa-awar-zanīsnīh awar-zanêt asp-astar, sas sat Srôsacharanām".

13. "Dâtar ī-gēhān ī-ast-aūmandān, asô! ke mitr awar drūjêt ī paha-masâ, katâr ôi hast tōjīsn?"

Az-as gūpt Aūhr-mazd, (ku): "Hapt sat pa-awar-zanīsnīh awar-zanêt asp-astar, hapt sat Srôsacharanām".

According-to *the* teaching of Gōgōsnasp: "When *the* father dies, holy children shall-have no fear."]—

11. "Oh holy Creator of-*the*-material-world! Whoso will-break *the* contract *which* is by-*the*-word, what is his penalty?"

Thereupon replied Ohrmazd: "He-shall-destroy three hundred with-destruction *with-the*-horse-whip, three hundred *with-the*-‘Srosacharana’,"—(Note: *he* shall ‘awāz dârêt’ for punishment.)—

12. "Oh holy Creator of-*the*-material-world! Whoso will-break *the* contract of *the*-rub-of-*the*-hand, what is his penalty?"

Thereupon replied Ohrmazd: "He-shall-destroy six hundred with-destruction *with-the*-horse-whip, six hundred *with-the*-‘Srosacharana’?"

13. "Oh holy Creator of-*the*-material-world! Whoso will-break *the* contract *which* is of-an-animal’s-worth, what is his penalty?"

Thereupon replied Ohrmazd: "He-shall-destroy seven hundred with ‘destruction *with-the*-horse-whip, seven hundred *with-the*-‘Srosacharana’.

14. "Dātar ī-gēhān ī-ast-aūmandān, asō : ke mitr awar-drūjēt ī stōr-masā, kaṭār ōi hast tōjīn ?"

Az-as gūpt Aūhr-mazd, (ku): "Hast saṭ pa-awar-zanīsnh awar-zanēt asp-astar, hast saṭ Srōsacharanām".

15. "Dātar ī-gēhān ī-ast-aūmandān, asō ! ke mitr awar-drūjēt ī vīr-masā, kaṭār ōi hast tōjīn ?"

Az-as gūpt Aūhr-mazd, (ku): "Nōh saṭ pa awar-zanīsnh awar-zanēt asp-astar, nōh saṭ Srōsacharanām".

16. "Dātar ī-gēhān ī-ast-aūmandān, asō ! ke mitr awar-drūjēt ī dah-masā, kaṭār ōi hast tōjīn ?"

Az-as gūpt Aūhr-mazd, (ku): "Ê hazār pa awar-zanīsnh awar-zanēt asp-astar, ê hazār Srōsacharanām".

17. Ke pa-(ān)-marṭ snih aūlā-êstēt,—(pa zanīsn ō marṭ-ê),—aētūn ōi āgerapt,—(ku-s āgerapt andar ōi būn bawēt);—

14. "Oh holy Creator of *the*-material-world ! Whoso will-break *the* contract *which* is of-a-cattle's-worth, what is his penalty ?"

Thereupon replied Ohrmazd : "*He*-shall-destroy eight hundred with-destruction *with-the*-horse-whip, eight hundred *with-the*-*'Srosacharana'*."

15. "Oh holy Creator of *the*-material-world ! Whoso will-break *the* contract *which* is of-a-man's-worth, what is his penalty ?"

Thereupon replied Ohrmazd : "*He*-shall-destroy nine hundred with-destruction *with-the*-horse-whip, nine hundred *with-the*-*'Srosacharana'*."

16. "Oh holy Creator of *the*-material-world ! Whoso will-break *the* contract *which* is of-a-village's-worth, what is his penalty ?"

Thereupon replied Ohrmazd : "*He*-shall-destroy a-thousand with-destruction *with-the*-horse-whip, a-thousand *with-the*-*'Srosacharana'*."

17. "Whoso stands-up for-(the)-hurt-of-a-man,—(for injury to a-man),—thus *an*-*'āgerapt*'-sin is his,—(that-is, *an*-*'āgerapt*'-sin originates with him);—

ka frāz-rapêt,—(ku, bê-rawinêt)—aētûn ôi avôirist,—(ku-s avôirist andar ô bûn bawêt, as âgerapt andar sawêt).

IV
17

[Hast ke aētûn gûyêt, aê: “nêst”];—

ka (andar)-ô-ôi kên-mînisn bê-rasêt,—(ku-s dast awar nihêt),—aētûn ôi aradûs,—(ku-s aradûs andar ô bûn bawêt, vas avôirist andar sawêt).

[Hast ke aētûn gûyêt, aê: “nêst”];—

panjôm aradûs-acha mart tanâ-pôhr-bawêt.—(pa avôiristîh û pa-cha âg-erap-tîh jvîtar nêst).—

18. “Dâtâr t-gêhân t-ast-aûmandân, asô! ke ô-mart âgerapt girêt, kațâr ôi hast tôjîsn?”

Az-as gûpt Aûhr-mazd, (ku): “panj (pa-awar-zanisnîh) awar-zanisn asp-astar, panj Srôsacharanâm; datîgar, dah (pa-awar-zanisnîh) awar-zanisn asp-astar, dah Srôsacharanâm; satîgar, pânj-dah (pa-awar-zanisnîh) awar-zanisn asp-astar, pânj-dah Srôsacharanâm;

When *he*-advances,—(that-is, brandishes *the weapon*),—thus an ‘avôirist’ is his,—(that-is, an ‘avôirist’-sin originates with him, his ‘âgerapt’ is-included in-it).

[*There is one* who thus says: “*it-is-not*”].

When *he*-approaches him *with*-malicious-intent,—(that-is, he lays hands on *him*),—thus an ‘aradûs’ is his,—(that-is, an ‘aradûs’-sin originates with him; ‘avôirist’ is-included in-it.)

[*There is one* who thus says: “*it-is-not*”];

and on the fifth aradûs a-man will-be a ‘tanâpohr’-sinner.—(In case of ‘avôirist’-sinfulness or in case of ‘âgerapt’-sinfulness *it is not* otherwise).—

18. “Oh holy Creator of-the-material-world! Whoso seizes a weapon for-a-man’s-attack, what is his penalty?”

Thereupon replied Ohrmazd: “*He*-shall-destroy five (with destruction) *with-the*-horse-whip, five *with-the*-‘Srosacharana’; on the second attack, *he*-shall-destroy ten (with-destruction) *with-the*-horse-whip. ten *with-the*-‘Srosacharana’; on the third attack, *he*-shall-destroy fifteen (with-destruction) *with-the*-horse-whip. fifteen *with-the*-‘Srosacharana’;

19. "Chahârôm, si pa-awar-zanish awar-zanish asp-astar, si Srôsacharanâm; panjôm, panjâh pa-awar-zanish awar-zanish asp-astar, panjâh Srôsacharanâm; sasôm, haptât pa-awar-zanish awar-zanish asp-astar, haptât Srôsacharanâm; haptôm navaṭ pa awar-zanish awar-zanish asp-astar, û navaṭ Srôsacharanâm".

20. "Hastôm ez-ôisân-kûnisanân (ka) varzît (ka) an-aûlâ-varzît (ân-i) pês,—(ku, nè vichârît.êstêt),—kaṭâr ôi hast tōjish?"

Az-as gûpt Aûhr-mazd, (ku): "Pa (ân-i) ôi tanâpôhrîkânth, dô saṭ pa-awar-zanish awar-zanish asp-astar, dô saṭ Srôsacharanâm".

21. "Dâtâr i-gêhân i-ast-aûmandân, asô! agar nè aûlâ-varzêt,—(ku, bê nè vichârêt),—ke ô-mart âgerapt girêt, kaṭâr ôi hast tōjish?"

Az-as gûpt Aûhr-mazd, (ku): "Pa-(ân-i)-ôi tanâpôhrîkânth, dô saṭ pa-awar-zanish awar-zanish asp-astar, dô saṭ Srôsacharanâm".

19. *on the fourth attack, he-shall-destroy thirty with-destruction with-the-horse-whip, thirty with-the-'Srosacharana'; on the fifth attack, he-shall-destroy fifty with-destruction with-the-horse-whip, fifty with-the-'Srosacharana'; on the sixth attack, he-shall-destroy seventy with-destruction with-the-horse-whip, seventy with-the-'Srosacharana'; on the seventh attack, he-shall-destroy ninety with-destruction with-the-horse-whip, ninety with-the-'Srosacharana'.*"

20. *"The-eighth of these-actions (when) done, (when) the former is unatoned,—(that-is, is not expiated),—what is his penalty?"*

Thereupon replied Ohrmazd: "For his 'tanâpohr'-sinfulness, *he-shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-'Srosacharana'.*"

21. *"Oh holy Creator of-the-material-world! If he, who seizes a weapon for-a-man's-attack will-not-undo,—(that-is, will-not-expiate),—what is his penalty?"*

Thereupon replied Ohrmazd: "For his 'tanâpohr'-sinfulness, *he-shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-'Srosacharana'.*"

22. "Dātār ī-gēhān ī-ast-aūmandān, asō! ke ō marṭ avōi-rist varzēt, kaṭār ōi hast tōjīn?" IV
22

Az-as gūpt Aūhr-mazd, (ku): "dah (pa-awar-zanīsnīh) awar-zanīsn asp-astār, dah Srōsacharanām; daṭīgar, pānj-dah (pa-awar-zanīsnīh) awar-zanīsn asp-astār, pānj-dah Srōsacharanām;

23. "Saṭīgar, sī pa-awar-zanīsnīh awar-zanīsn asp-astār, sī Srōsacharanām; chahārōm, panjāh pa-awar-zanīsnīh awar-zanīsn asp-astār, panjāh Srōsacharanām; panjōm, haptāt pa-awar-zanīsnīh awar-zanīsn asp-astār, haptāt Srōsacharanām; sasōm, navaṭ, pa-awar-zanīsnīh asp-astār, navaṭ Srōsacharanām".

24. "Haptōm ez ōisān kūnīsnān (ka) varzīt, (ka) an-aūlā-varzīt (ān-ī) pēs,—(ku, nē vichārīt ēstēt),—kaṭār ōi hast tōjīn"

Az-as gūpt Aūhr-mazd, (ku): "Pa (ān-ī) ōi tanāpōhrīkānīh, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astār, dō saṭ Srōsacharanām".

22. "Oh holy Creator of-the-material-world ! Whoso commits the-sin-of-brandishing-a-weapon on-a-man, what is his penalty?"

Thereupon replied Ohrmazd: "he-shall-destroy ten (with-destruction) with-the-horse-whip, ten with-the-'Srosacharana'; on-the-second-attempt he-shall-destroy fifteen (with-destruction) with-the-horse-whip, fifteen with-the-'Srosacharana';

23. "on-the-third-attempt, he-shall-destroy thirty with-destruction with-the-horse-whip, thirty with-the-'Srosacharana'; on-the-fourth-attempt, he-shall-destroy fifty with-destruction with-the-horse-whip, fifty with-the-'Srosacharana'; on-the-fifth-attempt, he-shall-destroy seventy with-destruction with-the-horse-whip, seventy with-the-'Srosacharana'; on-the-sixth-attempt, he-shall-destroy ninety with-destruction with-the-horse-whip, ninety with-the-'Srosacharana'."

24. "The-seventh of-these-actions (when) done, (when the) former is unatoned,—(that-is, is not expiated),—what is his penalty?"

Thereupon replied Ohrmazd: "For his 'tanapohr'-sinfulness, he-shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-'Srosacharana'."

25. "Dātār ī-géhān ī-ast-aūmandān, asō ! agar né aūlā-varzēt,—(ku, bê né vichārēt),—ke ō mart̄ avōrist varzēt,—kaṭār ōi hast tōjīn ?"

Az-as gūpt Aūhr-mazd, (ku): "Pa-(ān-ī)-ōi-tanāpōhrīkānīh, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ Srōsacharanām".

26. "Dātār ī-géhān ī-ast-aūmandān, asō ! ke ō-mart̄ (ān-ī)-aradūs snīh zanēt,—(rēs ē panjata),—kaṭār ōi hast tōjīn ?"

Az-as gūpt Aūhr-mazd, (ku): "pānj-dah (pa-awar-zanīsnīh) awar-zanīsn asp-astar, pānj-dah Srōsacharanām ;

27. "Daṭīgar, si pa-awar-zanīsnīh awar-zanīsn asp-astar, si Srōsacharanām ; saṭīgar, pānjāh pa-awar-zanīsnīh awar-zanīsn asp-astar, pānjāh Srōsacharanām ; chahārōm, haptāt pa-awar-zanīsnīh awar-zanīsn asp-astar, haptāt Srōsacharanām ; pānjōm, navat̄ pa-awar-zanīsnīh awar-zanīsn asp-astar, navat̄ Srōsacharanām ;

25. "*Oh holy Creator of the-material-world ! If he, who commits the-sin-of-brandishing-a-weapon on-a-man and, will not-undo,—(that-is, will-not-expiate),—what is his penalty ?*"

Thereupon replied Ohrmazd : "For his 'tanāpōhr'-sinfulness *he-shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-'Srosacharana'.*"

26. "*Oh holy Creator of the-material-world ! Whoso deals (the) killing blow to-a-man,—(a one-fifth wound),—what is his penalty ?*"

Thereupon replied Ohrmazd : "*he-shall-destroy fifteen (with-destruction) with-the-horse-whip, fifteen with-the-'Srosacharana' ;*

27. "*on-the-second-attempt, he-shall-destroy thirty with-destruction with-the-horse-whip, thirty with-the-'Srosacharana' ; 'on-the-third-attempt, he-shall-destroy fifty with-destruction with-the-horse-whip, fifty with-the-'Srosacharana' : 'on-the-fourth-attempt, he-shall-destroy seventy with-destruction with-the-horse-whip, seventy with-the-'Srosacharana' ; 'on-the-fifth-attempt, he-shall-destroy ninety with-destruction with-the-horse-whip, ninety with-the-'Srosacharana' ;*"

28. "Sasōm ez-ōisân-kūnīsnān (ka) varzēt, (ka) an-aūlā-varzēt (ān-i) pēs,—(ku, nē vichārēt ēstēt),—kaṭār ōi hast tōjīn?"

Az-as gūpt Aūhr-mazd, (ku): "pa-(ān-i)-ōi tanāpōhrīkānīh, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ Srōsacharanām."

29. "Dāṭār ī-gēhān ī-ast-aūmandān, asō! agar nē aūlā-varzēt,—(ku, bē nē vichārēt),—ke ō-marṭ (ān-i) aradūs snīh zanēt, kaṭār ōi hast tōjīn?"

Az-as gūpt Aūhr-mazd, (ku): "Pa-(ān-i)-ōi tanāpōhrīkānīh dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ Srōsacharanām."

30. "Dāṭār ī-gēhān ī-ast-aūmandān, asō! ke ō-marṭ (ān-i) gvokhrū-aūmand kh'ar zanēt,—(rēs ē chatrūsvaṭa),—kaṭār ōi hast tōjīn?"

31. Az-as gūpt Aūhr-mazd, (ku): "si pa-awar-zanīsnīh awar-zanīsn asp-astar, sī Srōsacharanām; daṭīgar, panjāh pa-

28. *The-sixth of these-actions (when) done, (when the) former is unatoned,—(that-is, is not expiated),—what is his penalty?"*

Thereupon replied Ohrmazd: "For his 'tanāpohr'-sinfulness, *he-shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-'Srosacharana'.*"

29. *"Oh holy Creator of-the-material-world! If he, who deals (the) killing blow to-a-man, will-not-undo,—(that-is, will-not-expiate),—what is his penalty?"*

Thereupon replied Ohrmazd: "For his 'tanāpohr'-sinfulness, *he-shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-'Srosacharana'.*"

30. *"Oh holy Creator of-the-material-world! Whoso deals (the) hurtful killing-blow to-a-man,—(a one-fourth wound),—what is his penalty?"*

31. Thereupon replied Ohrmazd: *he-shall-destroy thirty with-destruction with-the-horse-whip, thirty with-the-'Srosa-*
11.

awar-zanishn awar-zanishn asp-astar, panjāh Srōsacharanām; satīgār, haptāt pa-awar-zanishn awar-zanishn asp-astar. haptāt Srōsacharanām; chahārōm, navaṭ pa-awar-zanishn awar-zanishn asp-astar, navaṭ Srōsacharanām”.

32. “Panjōm ez-ōisān kūnishnān (ka) varzīt, (ka) an-aūlā-varzīt (ān-ī) pēs,—(ku, nē vichārīt ēstēt),—kaṭār ōi hast tōjishn?”

Az-as gūpt Aūhr-mazd, (ku): “Pa-(ān-ī)-ōi tanāpōhrīkānīh dō saṭ pa-awar-zanishn awar-zanishn asp-astar, dō saṭ Srōsacharanām”.

33. “Dātār ī-gēhān ī-ast-aūmandān, asō! aḡar nē aūlā-varzēt,—(ku, bē nē vichārēt),—ke ō mart (ān-ī) gvokhrū-aūmand kh’ar zanēt, kaṭār ōi hast tōjishn?”

Az-as gūpt Aūhr-mazd, (ku): “Pa-(ān-ī)-ōi tanāpōhrīkānīh dō saṭ pa-awar-zanishn awar-zanishn asp-astar, dō saṭ Srōsacharanām.”

charana’; *on-the-second-blow, he-shall-destroy fifty with-destruction with-the-horse-whip, fifty with-the-‘Srosacharana’; on-the-third-blow, he-shall-destroy seventy with-destruction with-the-horse-whip, seventy with-the-‘Srosacharana’; on-the-fourth-blow, he-shall-destroy ninety with-destruction with-the-horse-whip, ninety with-the-‘Srosacharana’.*”

32. “*The-fifth of-these-action (when) done, (when the former is unatoned,—(that-is, is not expiated),—what is his penalty?*”

Thereupon replied Ohrmazd: “For his ‘tanāpohr’-sinfulness, *he-shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-‘Srosacharana’.*”

33. “*Oh holy Creator of-the-material-world! If he, who deals (the) hurtful killing-blow to-a-man, will-not-undo,—(that-is, will-not-expiate),—what is his penalty?*”

Thereupon replied Ohrmazd: “For his ‘tanāpohr’-sinfulness, *he-shall-destroy two hundred with-destruction, with-the-horse-whip, two hundred with-the-‘Srosacharana’.*”

34. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! ke ō-marṭ (ān-ī)-tachā-khūn kh^var zanēt, (rēs ē srisvaṭa),—kaṭār ōi hast tōjīn ?"

Az-as gūpt Aūhr-mazd, (ku): "pañāh pa-awar-zanīsnīh awar-zanīsn asp-astar, pañāh Srōsacharanām; daṭīgar, haptāt pa-awar-zanīsnīh awar-zanīsn asp-astar, haptāt Srōsacharanām; saṭīgar, navat pa-awar-zanīsnīh awar-zanīsn asp-astar, navat Srōsacharanām".

35. "Chahārōm ez-ōisān kūnīsnān (ka) varzīt, (ka) an-aūlā-varzīt (ān-ī) pēs,—(ku, nē vichārīt ēstēt),—kaṭār ōi hast tōjīn ?"

Az-as gūpt Aūhr-mazd, (ku): "Pa-(ān-ī)-ōi tanāpōhrīkānīh, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ Srōsacharanām".

36. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! agar nē aūlā-varzēt,—(ku, bē nē vichārēt),—ke ō marṭ (ān-ī)-tachā-khūn kh^var zanēt, kaṭār ōi hast tōjīn ?"

34. "*Oh holy Creator of-the-material-world ! Whoso deals (the) killing-blow causing-the-blood-to-flow,—(a one-third wound),—what is his penalty ?*"

Thereupon replied Ohrmazd: "*He-shall-destroy fifty with-destruction with-the-horse-whip, fifty with-the-‘Srosacharana’; on-the-second-blow, he-shall-destroy seventy with-destruction with-the-horse-whip, seventy with-the-‘Srosacharana’; on-the-third-blow, he-shall-destroy ninety with-destruction with-the-horse-whip, ninety with-the-‘Srosa-charana’.*"

35. "*The-fourth of-these-actions (when) done, (when the former is unatoned,—(that-is, is not expiated),—what is his penalty !*"

Thereupon replied Ohrmazd: "*For his ‘tanāpohr’-sinfulness, he-shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-‘Srosacharana’.*"

36. "*Oh holy Creator of-the-material-world : If he, who deals (the) killing-blow causing-the-blood-to-flow, will-not-undo,—(that-is, will-not-expiate),—what is his penalty ?*"

Az-as gūpt Aúhr-mazd, (ku): "Pa-(ān-i)-ōi tanāpōhrīkānīh, dō sat pa-awar-zanīsnīh awar-zanīsn asp-astar, dō sat Srōsa-charanām".

37. "Dātār ī-gēhān ī-ast-aūmandān, asō! ke ō-marṭ astasīkan kh'ar zanēt,—(rēs-ē-nēm dist), katār ōi hast tōjīsn?"

Az-as gūpt Aúhr-mazd, (ku): "haptāt pa awar-zanīsnīh awar-zanīsn asp-astar, haptāt Srōsacharanām; datīgar, navat pa awar-zanīsnīh awar-zanīsn asp-astar, navat Srōsacharanām".

38. Satīgar ez-ōisān-kūnīsnān (ka) varzīt, (ka) an-aúlā varzīt (ān-i) pēs,—(ku, nē vichārīt ēstēt),—katār ōi hast tōjīsn?"

Az-as gūpt Aúhr-mazd, (ku): "Pa-(ān-i)-ōi tanāpōhrīkānīh, dō sat pa-awar-zanīsnīh awar-zanīsn asp-astar, dō sat Srōsacharanām".

39. "Dātār ī-gēhān ī-ast-aūmandān, asō! agar nē aúlā-varzēt,—(ku, bē nē vichārēt),—ke ō marṭ (ān-i)-asta-sīkan kh'ar zanēt, katār ōi hast tōjīsn?"

Thereupon replied Ohrmazd: "For his 'tanāpohr'-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horse-whip, two hundred *with-the*-'Srosacharana'."

37. "Oh holy Creator of-the-material-world! Whoso deals a man a killing-blow *causing-the*-bone-to-break,—(a wound of half-a-span),—what is his penalty?"

Thereupon replied Ohrmazd: "*He*-shall-destroy seventy with-destruction *with-the*-horse-whip, seventy *with-the*-'Srosacharana'; *on-the*-second-blow, *he*-shall-destroy ninety with-destruction *with-the*-horse-whip, ninety *with-the*-'Srosacharana'."

38. "The-third of-these-actions (when) done (when the) former *is* unatoned,—(that-is, is-not-expiated),—what is his penalty?"

Thereupon replied Ohrmazd: "For his 'tanāpohr'-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horse-whip, two hundred *with-the*-'Srosacharana'."

39. "Oh holy Creator of-the-material-world! If he, who deals a man a killing-blow *causing-the*-bone-to-break, will-not-undo,—(that-is, will-not-expiate),—what is his penalty?"

Az-as gūpt Aūhr-mazd, (ku): "Pa-(ān-i)-ōi tanāpōhrikānīh, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar; dō saṭ Srōsa-charanām".

40. "Dātār ī-gēhān ī-ast-aūmandān, asō! ke ō marṭ (ān-i)-frāz-ez-bōd snīh zanēt,—(rēs ī ē dist),—kaṭār ōi hast tōjīsn?"

Az-as gūpt Aūhr-mazd, (ku): "navatṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, navatṭ Srōsacharanām".

41. "Datṭgar ez-ōisān kūnīsnān (ka) varzīt, (ka) an-aūlā-varzīt (ān-i) pēs,—(ku, nē vichārīt ēstēt),—kaṭār ōi hast tōjīsn?"

Az-as gūpt Aūhr-mazd, (ku): "Pa-(ān-i)-ōi tanāpōhrikānīh, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ Srōsacharanāmj".

42. "Dātār ī-gēhān ī-ast-aūmandān, asō! agar nē aūlā-varzēt,—(ku, bē nē-vichārēt),—ke ō marṭ (ān-i)-frāz-ez-bōd snīh zanēt, kaṭār ōi hast tōjīsn?"

Az-as gūpt Aūhr-mazd, (ku): "Pa-(ān-i)-ōi tanāpōhrikānīh,

Thereupon replied Ohrmazd: "For his 'tanāpohr'-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horse-whip, two hundred *with-the*-Srosacharana'."

40. "Oh holy Creator of-the-material-world! Whoso deals to-a-man a blow (which) *causes the* senses-to-depart,—(a wound of one span),—what is his penalty?"

Thereupon replied Ohrmazd: "*He* shall-destroy ninety with-destruction *with-the*-horse-whip, ninety *with-the*-Srosacharana'."

41. "The second of-those-actions (when) done, (when the) former *is* unatoned,—(that-is, is-not-expiated),—what is his penalty?"

Thereupon replied Ohrmazd: "For his 'tanāpohr'-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horse-whip, two hundred with-the-Srosacharana'."

42. "Oh holy Creator of-the-material-world! If *he*, who deals to-a-man a blow (which) *causes the* senses-to-depart, will-not-undo,—(that-is, will-not-expiate),—what is his penalty?"

Thereupon replied Ohrmazd: For his 'tanāpohr'-sinfulness,

dô sat pa-awar-zanisnîh awar-zanîsn asp-astar, dô sat Srôsa-charanām.”

43. Hainô-vinâs ôisân pas bawênd,—(ka-sân hazal-kâra râ, hazal-vâra, tanâpôhr ô bûn bawêt; pas ô mâta-var ê hazal-vâra hamâra û tanâpôhr hend).

[Ez Awistâ pêtâ. Ān bawêt ka snîh ô ôi kûnêt ke mitr awâ dârêt. Vas in andar nê âwâyet ku pa ān kâr kûnêt ku tâ mitr bê-drûjât; hazal-vâra hamâr; hazal-vâra ān râ vês nêst. (His nê pâtakhsâ kartan ku ān ī ez Awistâ pêtâ awâ han-icha hast awâvarest nê bawêt; pa chis ī kh^vês han bawêt pa yât ô tanâpôhr sawêt. Dô hast andar ê pâya; pa ê dân ku andar bâzâ har rîsta-ê pa-cha tanâpôhr.)—

pa-(ān-ī)-asaîh-râs,—(ê kûnêt chun ô pês gûyom.)

[Hast ke aêtûn gûyêt, aê: “pa-as ān ī asahîh râs kart bawêt ka aêtûn kûnêt chun ô pês gûyom.”]—

he-shall-destroy two hundred with-destruction with-the-horse-whip, two hundred with-the-‘Srosacharana’.”

43. “Of-uniform-sinfulness do they thereafter become”,—(When owing to their thievish acts, *in-a-thievish-manner*, the ‘tanâpôhr’-sin originates with them, then essentially *they* are of thief-like reckoning and tanâpôhr sinners.)

[*This is evident from the Avestâ. This happens when one deals a blow to him with whom he-holds a contract. He ought not to-have this intent in mind that he-deals the blow for that work so that the contract may-be-broken; consider this to-be thief-like; for that reason the ‘thief-like’-sin is-not greater. It is not proper to-do any thing other than that which is evident from the Avestâ. With even-other conditions that exist the ‘avôirist’-sin would-not-occur; it does verily take-place by its own appropriate substance; it passes from the ‘yât’-sin to a tanâ-pôhr-sin. They are both in the same class; consider in-this-way that in each ‘bâzâ’-sin there is a-path even-leading-to the ‘tanâpôhr’-sin.*]

“On-(the)-path-of-holiness”,—(*One shall-do this as I will-mention later.*)

[*There is one who thus says: “He shall-have acted on the path of holiness when he-acts just as I will-mention later.”*]—

pa-(ān)-i-asahīh-mānsra,—(ê ku srâyêṭ hūsmōrisn, ku, aērpaṭastān kūnêṭ).—

pa-(ān)-i-asahīh-frāz-vāwarikānih,—(pa dastōbarīh ī dīn).—

44. Ka-cha aētar mart (i) ham-dīn rasēnd (rasānd), brātar ayūp (ham)-hakh, kh^vāsta-kāmakīh rā ayūp nāīrik-kāmakīh rā ayūp khrat-kāmakīh rā,—(aērpaṭastān kartan rā);—agar kh^vāsta-kāmakīh-rā rasānd, ham (ōi) aētar kh^vāsta (ō)-ham-(aē)-barêṭ,—(ku, ê dahêṭ);—agar nāīrik-kāmakīh-rā rasānd, awar (ō)-nāīrik (awar ê) vādīnēnd,—(ku-s zan-ê dahēnd);—agar khrat-kāmakīh-rā rasānd, awar (ō)-mānsra-spend (ē) hūsmōrēnd,—(ku-s vācha ê chāsēnd);—

45. Pēs-acha nēma rōz pas-icha, pēs-acha nēma sap pas-icha, (ka-s) vakhsīṭ (hāt) khrat,—(ku-s narīn bē-kart-hāt),—(vas bē-cha) vidrāt (hāt) ez-asahīh,—(ku-s ān ī az-as pêtā bē dānast hāt),—

“by-(the)-‘māthra’-of-holiness”,—(that of which *he*-will-recite *the* instruction, that-*is*, *he*-will-do *the*-work-of-religious-instruction.)—

“by-(the)-propagation-of-holiness”,—(by *the* guidance of religion.)

44. “And-when men (of) *the* same-faith, brothers or companions, reach here, for seeking-wealth, or seeking-a-wife or seeking wisdom,—(in order to receive religious-instruction);—if *they*-may-come in-search-of-wealth, *they* shall here bring-together wealth (to-them),—(that-*is*, give it); if *they*-may-come in-search-of-wife, *they* shall-convey (them) to marriageable-women,—(that-*is*, give them wives);—if *they*-may-come in-search-of-wisdom, *they*-will-teach *them* *the* beneficent-‘māthras’;—(that-*is*, they-shall-teach *them* *the* aphorisms); —

45. “And-*the*-fore part of-*the*-day and-*the*-last, and-*the*-fore-part of-*the*-night and-*the*-last, (when his) wisdom (may) shine,—(that-*is*, he may have-made by-heart),—(and he may-be) awakened by-holiness,—(that-*is*, he-may have learnt what *is* evident from-it),—*he*-shall-establish in-union,—(that-*is*,

pa-tarskāsih (i Yazdān), niyāyisn-aūmandih (i Yazdān), (ān) vakhsit̄ khraṭ̄ (ya-s narm karṭ̄ hāt̄), pa-ayūjisn astiyinēt̄,—(ku, pa kār ū sūt̄ i Yazdān ē dārēt̄);—

pa-miyan rōzān ū sapān ē kh^vāpēt̄; awar (pa) rōz, awar (pa) sap, hama ez-ān i ka ōisān srōb drenjināud i pēs aerpaṭān drenjinūt̄ (Aṭaṛpāt̄ i Mānsra-spendān).

46. Tā (jāvat) ham-taptisnīh āwān,—(ku, pōr bē-tāwāt̄),—karṭārih i martān,—(ku, kār sāyet̄ karṭān),—Zaratūst! ma gōst, ma vastra (ya-t) hāt̄ a-dahisnīh gūyē,—(akar-icha ma gūyē, pas-icha andar ān zamān kēm gū).—

47. (Bē) ē-cha aētūn, (ku), ō-(ōi) nāurik-aūmand tō ez-ē ō-pēs frāz-gūyom, Spitamān Zaratūst!—(ku, ō pēs āwāyet̄ dāṭān),—chun (ke) pa maghūh frāz-rapt-ēstēt̄,—(ku, zan nēst),—(ān-i)-vīs-aūmand,—(ku, khāma hast),—ez-ān chūn-(is hast ke ōi) a-vīs (ke nēst), (ān-i) pūs-aūmand ez ān i a-pūs, (ān-i) kh^vāsta-aūmand ez ān chūn (ān-i) a-kh^vāsta.

utilize for the work and benefit of God),—(the) illumined wisdom, (that-he may-have-made by-heart, (with-devotion (to God). with obeisance) to God); he-shall-sleep during-the-middle of the days and the nights, by *and* by night, ever from-that till when they might-recite those chants which *the* former 'aerpaṭs' recited",—(Adarbad son-of-Māraspend).—

46. " *Like the boiling of the waters*,—(that-is, *they* may-be-heated fully),—*shall-be* the activity of-men,—(that-is, *they* must work), *Oh Zaratuhst! Do thou not say the non-gift of meat nor clothes that-thou hast*,—(never shalt-thou-so-say, then-too say *the* least on that occasion).—

47. " *And-this is thus, (that-is). I-proclaim to thee (him) who has-a-wife prior to-him. Oh Spitamān Zaratuhst!—(that-is, one ought to-give him something beforehand)*,—then *him*-(who) has-gone-over to-magism,—(that-is, has-no wife),—(him-who)-has-a-street,—(that-is, has a house),—*prior to-him as*-(he has, than him *who is*) without-a-street,—(who has-none),—(him who) has-progeny than-(him-who-is)-without-progeny, (him who) has-wealth than him (who is) without-wealth.

48. (Chi)-ān ez-ōisān marṭān Vohūman-jāk-giraptār-tar IV
48
hast,—(ku-s pa tan awar mehamān-tar),—ke pa-gōst aūrūsvar
(ō)-ham-han-bārīt (ēstēt),—(ku, sér),—chun ōi ke né; aētūn ōi
awar-margih-(bawēt), (ka bé-cha mirēt).—

ōi asparan-masā, ōi anūmay-masā, ōi stōr-masā, ōi vīr-masā;—
(ōi pēs bē āwāyet dāt).

[Hast ke aētūn gūyēt, aē: “ō ōi pēs āwāyet dātān).]—

49. Chi ōi marṭ ō-paṭīra-rawēt, (awā) ast-vidāt paṭ-kārēt,
—(ku, paṭ-kār awā ast-vidāt),—(ē)-cha ke (ō) tīr kh^va-sakht
paṭ-kārēt,—(vas paṭ-kār awā ast-vidāt),—(ē)-cha ké (ō) zames-
tān paṭ-kārēt (pa) kēm-vastragih (ya-s) nihōpt,—(vas paṭ-kār
awā ast-vidāt)—(ē)-cha ké (ō) marṭōm darvand sāsṭār kamār-
zaṭār (paṭ-kārēt).—(chun Zarvān-dāt, vas paṭ-kār awā ast-
vidāt),—(ē)-cha ké (ō)-asmōk an-asō a-kh^varīsn sāsṭār paṭ-
kārēt.—(chun Mazdak ī Bāmdātān ke-s kh^vaṭ sēr kh^vart, vas
kasān pa sang marg dāt, vas paṭ-kār awā ast-vidāt).—

48. “And-him of-these-two-men Vohuman is *the*-more-
occupying,—(that-*is*, *is the* more residing over his body),—who
has-nourished himself with-*the*-plenitude-*of*-meat.—(that-*is*, *is*
sated),—than him who *has* not;—thus (will) death (be) over
him,—(that-*is*, *he*-dies);—he *shall-be-an*-aspran-worth, he
shall-be worth-a-small-animal, he *shall-be* a-cattle’s-worth,
he *shall-be* a man’s-worth;—(one ought to-give him first).

[*There is one* who thus says: “unto-him *one* ought to-give
first].—

49. “For this man resists, *he* contends (with) ‘ast-vidāt’,—
(that-*is*, his fight *is* with ‘ast-vidāt’),—and-*it-is*-(he) who con-
tends (with) *the* arrow well-darted,—(his fight *is* with ‘ast-
vidāt’),—and *it-is*-(he) who contends (with) winter (with) little
clothing (which-he) puts-on.—(his fight *is* with ‘ast-vidāt’),—
and-*it-is*-(he) who contends (with) *the* wicked despotic man,
smiting-*him-on-the*-head,—(like Zarvāndāt); (his fight *is* with
‘ast-vidāt’),—and-*it-is*-(he) who contends (with) *the* unholy
heretic, the fasting-despot,—(like Mazdak son-of-Bāmdāt, who
himself ate fully, he gave death to-persons with *the* stones);
(his fight *is* with ‘ast-vidāt’).—

[*‘paoirim aētaēshām shyaothnanām vérezimnen nōit bitīm’, *

“fra-tōm ez ôisân kūnīsnān ka varzīt nē datīgar”.

Aē: han pētāyēnd ku-s rōbā kartan andar nē āwāyet. Ka se Srōsacharanām kerpa pa vinās, ayūp vinās pa kerpa, bē-nihēt, vas chāsīsn rāyīnīsn andar nē āwāyet.]

50. Ānō, (ôī), aētūn, pa-ān-kūnīsn, chun (ke) ākās,—(ku, pa bōd),—andar ahū ī ast-aūmand, (as), pa-(ān-ī)-āsīnīn-kārt, tan farōt-karīnēt, ôī aūs-aūmand tan, mas-icha ez-ān.

51. Ānō, (ôī), aētūn, pa-ān-kūnīsn, chun (ke) ākās,—(ku, pa bōd),—andar ahū ī ast-aūmand, (as), pa-(ān-ī)-āsīnīn-fsag, tan farōt fstyīnēnd, ôī aūs-aūmand tan, mas-icha ez-ān.

52. Ānō, (ôī), aētūn, pa-ān-kūnīsn, chun (ke) ākās,—(ku, pa bōd),—andar ahū ī ast-aūmand, (as), ez-(ān-ī)-ê-sat-vir-vēm an-aūsōkthā bē-awakanēt, ôī aūs-aūmand tan, mas-icha ez-ān.

[(Av.) ‘The practiser’ of the first of-these-actions, not the second’.

“The first of-these-actions when done, not the second”.

Note: *they* verily declare that-he ought not to-promote *them*. When one lays three ‘Srosacharana’ good-deeds with sin, or sins with good-deed, teaching and operation are not requisite for him.]

50. “There (he *will be*) thus, by-that-work, as *those* (who) know,—(that-*is*, *are* with intelligence).—as in-*this*-material-life, *one* may-cut-up with (the) knives (of) iron(metal) (his) body, his mortal body *or* even-more than-that.

51. “There (he *will be*) thus, by-that-work, as *those* (who) know,—(that-*is*, *are* with intelligence).—as in-*this*-material-life, *they*-may-fetter with (the) fetters (of) metal (his) body, his mortal body *or* even-more than-that.

52. “There (he *will-be*) thus, by-that-work as *those* (who) know,—(that-*is*, *are* with intelligenc),—as in-*this*-material-life, from (the) dreadful-precipice (of a) hundred men’s height, *one* may-cast (him) unwillingly, his mortal body *or* even-more than-that.

53. Ānô, (ôî), aêṭûn, pa-ān-kûnîsn, chun (ke) âkâs,—(ku, pa bôd),—andar ahû i ast-aûmand, (vas), an-aûsôkîhâ pa-(ān-i)-farôṭ-tôm marz bê astînêṭ,—(ku-s 𐬰𐬀𐬭𐬀) awâz nihêṭ, vas vês bê ô-s 𐬀 kûnêṭ; aê: ān pa rûbân vas hama han kûnêṭ, in pa tan; vas aêvak ê sâyetṭ karṭan).—

IV
53

54. Ānô, (ôî), aêṭûn, pa-ān-kûnîsn, chun (ké) âkâs,—(ku, pa bôd).—andar ahû-i ast-aûmand, âw gô-karṭ-aûmand, zar-aûmand, chîhr-aûmand, pa-(ān-i)-drôg-(gûbîsn) âkâsîhâ..... (davêṭ), Rasnu-cha awar-gûyetṭ,—(ku: “râst gûyôm”),—Mitr-acha awar-drûjêṭ,—(ku, drôg gûyetṭ).

55. “Dâtâr i gêhân i ast-aûmandân, asô! ke âw gô-karṭ-aûmand, zar-aûmand, chîhr-aûmand, pa-(ān-i)-drôg-(gûbîsn) âkâsîhâ... (davêṭ), Rasnu-cha awar-gûyetṭ,—(ku: “râst gûyôm”),—Mitr-acha awar-drûjêṭ—(ku, drôg gûyetṭ),—kaṭâr ôi hast tôjîsn?”

53. “There (he *will be*) thus, by-that-work, as *those* (who) know,—(that-*is*, are with intelligence),—as in-*this*-material-life, one may make (him) reside(stand) unwillingly on (the) farthest limit of the country,—(that-*is*, he lays his face on his feet, one lays a corpse over his neck; Note: one verily does all that for the sake of his soul, and these for the sake of his bodily life; one of these one should do for him).—

54. “There (he *will-be*) thus, by-that-work, as *those* (who) know,—(that-*is*, are with intelligence),—as, in-*this*-material-life, one (may utter) knowingly with-(the)-false-(utterance) the sulphurous water, full-of-gold, full-of-essence as *unwholesome* and declares-for Rasnu,—(saying: “*I-speak the truth*”),—and-assails Mitr,—(that-*is*, utters falsehood).—

55. “Oh holy Creator of-*the*-material-world! whose knowingly utters with-(the)-false-(utterance) the sulphurous water, full-of-gold, full-of-essence as *unwholesome* and declares-for Rasnu,—(saying: “*I-speak the truth*”),—and-assails Mitr,—(that-*is*, utters falsehood),—what is his penalty?”

Az-as gūpt Aūhr-mazd, (ku): "hapt saṭ pa awar-zanisnīh awar-zanisn asp-astar, hapt saṭ Srōsacharanām".—

[Var kē varzēt r-ā pātfrās gūyet, aévāch ē īn.]—

PANJŌM PARGART BŪN

1. "Mart aētūn bē-viṭirēt awar (ān-i)-zōpr rōstā,—(aē : zōprīh ez kōp).

[Hast ke aētūn gūyet, aē: "pa kār i dīn ē gūyet."]—
...ān mōrv aulā-vazēt, ez (ān-i)-bōland gar,—(ez awar),—ō-
ān-i)-zōpr rōstā, awar ān van; ān karp frāz-kh^varēt i-ōi-rīst
martōm; ān mōrv aulā-vazēt, ez (ān) zōpr rōstā, awar ō
(ān-i)-bōland gar; awar ān van vazēt (i) sakht,—(chun van-i
vātām),—narm,—(chun vīt pūta);—awar ān vāmēt,—

[Awarg hikhr gūpt, Mētōmāh nasā.]—

Thereupon replid Chrmazd: "*He shall-destroy seven hundred with-destruction with-the-horse-whip, seven hundred with-the-‘Srosacharana’.*"—

[*They say this is the only punishment for him who undergoes the ordeal.*]—

COMMENCEMENT OF THE FIFTH PARGART

1. "A-man in-this-way passes-away within (the)-deep valley;—(Note: depth of mountain).

[*There is one who, thus says: "They say this for the purpose of religion."*]—

"over that a-bird flies from (the) high mountain,—(from above),—to (the)-deep valley, over the tree; *it*-devours the corpse of-him *the* dead man; that bird flies from (the)-deep valley over (the) high mountain; *it* flies over that tree (which *is*) hard,—(like *the* almond tree),—or-soft,—(like *the* addle willow);—*it* vomited over it,—

[Awarg said: "Dry dead-matter"; Mēdyōmāh said: "dead matter".]

awar ān riṭ, (híkhr), awar ān fsanchiṭ, (híkhr);

V
2

2. Mart̄ aētūn frāz-rawēt ez (ān-ī)-zōpr rōstā, awar (ān-ī)-bōland gar, awar ān van rapēt ku ōi mōrv (kart), ū atas-rā aésam kh'ahēt; awar ān zanēt, (pa būn), awar ān bōrēt (tāk), awar ān tāsēt,—('dāyata dāitya pairista'),—
awar pa ān awar awa-rōchéṭ atas ī Aūhr-mazd pūsar. kaṭār ōi hast tōjīn?"

3. Az-as gūpt Aūhr-mazd, (ku): "Nē (ān-ī) sag-bōrt, nē (ān-ī) vay bōrt, nē (ān-ī) gōrg bōrt, nē (ān-ī) vāt bōrt, nē (ān-ī) makhs-bōrt nasūs mart̄ nē-āstārinēt,—(ku, vināskār nē kūnēt, tā rīman han kūnēt).

4. "Agar-icha ōisān nasū ī sag-bōrt, ī vay-bōrt, ī gōrg-bōrt, ī vāt-bōrt, ī makhs-bōrt nasūs mart̄ āstārinītār būṭ haē,—(ku, vināskār han būṭ haē);—pa-tēz-rōbisnīh,—(ku, ē

"it evacuated (dry dead matter) over it, it sprinkled (dry-dead-matter) over it;

2. "A-man thus-wise advances from (the) deep valley over (the) high mountain, goes over the tree whereon the bird had-made impurity, seeks fuel for-the-fire; he-strikes on it,—(on the trunk), he-cuts (the branches) over it, he cuts-logs over it,—

[(Av.) 'he-may-give lawfully examined',]---

"over (and by) it he lits the fire that is Ohrmazd's son: what is his penalty"?

3. Thereupon replied Ohrmazd: "The 'nasus' does-not inculpate man, neither (of that) brought-by-the-dog, nor (of that) brought-by-the-bird, nor (of that) brought-by-the-wolf, nor (of that) brought-by-the-wind, nor (of that) brought-by-the-fly, (that-is, does not make sinful, though it verily makes impure).—

4. "And-if the nasus of these 'nasūs' (that are) brought-by-the-dog, brought-by-the-bird, brought-by-the-wolf, brought-by-the-wind, and-brought-by-the-fly would-be inculpating man,—(that is, he verily became sinner),—with-swift-pro-

zûṭ būṭ-haê),—(ān)-ī-men (har)-visp ahû ī ast-aûmand zaṭ kh^vastār ī asahîh,—(ku-sân rās ī kār û kerpā zaṭ-éstât-bûṭ-haê),—khrôsisn-dât-(ô)-rûbān,—(ku-sân rûbān ez garô-ṭamān khrôsta û kh^vesta būṭ-haê),—tanâ-pôhrikān,—(ku, marg-arzān būṭ haê),—pa-fraéstih,—(ez vash),—ôisān nasâ ke awar īn zamī viṭirênd.—

[Awarg gûpt, aé: “īn pôrsisn pa hikhr û vajir pa nasâ bê-kûnêt; chi, ka-s khûrtṭ vay, hikhr.”]

Métyômāh gûpt, aé: “În pôrsisn pa hikhr û nasâ har dô û vajir pa nasâ bê-kûnêt; chi, tâ gavârêṭ vay, ka nasâ.”

Pa har dô chāsta ham-dāṭastān būṭ-hend ku, ka-s pa (icha) ān ī gerâ kartṭ, as pa ān-ī kh^vār-tar kartṭ bawêṭ.

Marṭ ê, ka ô aêsaun âvôrtan sawêṭ, as jāk é nê hamâr; chi, har ku êstêṭ, aé: bê pâṭakhsâ bôritān. Ān-ī âtas ī varharām, ka awir pâk, ê-cha(awâz) andak é bê-tâsisn. Ān-ī âtas ī kaṭī ‘dāitya pairista’ bê-kûnīsn.

gress,—(that-is, this would-have-happened soon),—all material life of-mine, desirous of-holiness, *would be* smitten,—(that-is, their path to duty and good-deed would-have-been-blocked),—wailing-(for)-the-soul,—(that-is, their souls would have been lamenting and wailing for ‘garô-ṭamān’),—and ‘tanâpôhr’-sinners,—(that-is, would-have-been sinners deserving-death),—owing-to-the-immensity,—(due-to the excessiveness),—of these dead-bodies of those who will-pass-away on this earth.—

[Awarg said: “One makes this inquiry as-to ‘hikhr’ and decision as-to ‘nasâ’; for, when *the* bird *has* devoured it, *it* is ‘hikhr’”].

Medyomāh said: *One* makes this inquiry as-to ‘hikhr’ and ‘nasâ’ both and decision as-to ‘nasâ’; for, *it* is ‘nasâ’ until *the* bird assimilates *it*”.

They had-agreed to both *the* teachings that when-he *has* committed the serious *offence*, he shall-have committed the lighter.

When a man goes to-bring fuel, he shall-not-take the place into-consideration; for wherever *he* may-be, *it* is lawful to-cut. That of *the* ‘Ātas Behrām’ shall-be-scraped a little even when *it* is very clean. That of the ‘Ātas-kadah’ shall-be-made ‘lawfully examined’.

Dār a-kār īn : ān ke nasā paṭas bē-barēṭ, ū ān ke paṭas bē-visūpēnd, ān ke paṭas awar dār kūnēṭ, ān ke charpīsn andar gōmīkht ēstēt, ān ke zan dastān pa mehamānīh dast awar nihēt, ān ke ō kār dāt ēstēt, vas nasā awar rasēt. Aēvak-icha ē rā nē sōzīsn, bē pa margīh ū rēstakīh. Ka sōzēt, ē tanāpōhrīkān. Bē ān ke charpīsn andar gōmīkht ēstēt; chi ān ka sōzīnēt, marg-arzān.

Awarg gūpt, aē : “Ān and jāk bē bōrīsn; awarē pa margīh ū rēstakīh pāṭakhsā sōkhtan.”

Aēvak-icha nē kārīsn. Ka kest, rōst, aē : pa aēsam barsōm sāyet, bē ān ke charpīsn andar gōmīkht ēstēt; chi, ān, Awarg gūpt, aē : “ka andar varg ē gōmīkht ēstēt, aē : hama akār”; ū Gōgōsnasp gūpt, aē : “han gawārt dārīsn”.

Tar, ka rōst ēstēt, vas nasā awar rasēt ē-cha han-icha nēst. Aē : ka-s hīkhr awar rasēt, ka pēṭa, as az-as bē-kūnīsn; ka nē, ē-cha han-icha nēst.

These *are* the wood unfit-for-use : That on which *they* carry *the* corpse, that on which *they*-disintegrate *it*, that with which *they* hang on the gallows, that in which grease is absorbed, that on which *a* menstruating woman lays hands during *her* stay, that which is given for use and *the* corpse reaches it. None of *these* shall-be-burnt for this reason, save in-case-of-death and wounded-condition. When *he*-burns, *he-is-a*-‘tanāpōhr’-sinner. But that in which grease is absorbed : for the *moment* when *one*-burns, *he becomes a-sinner*-deserving-death.

Awarg said : “As much portion *one* shall-cut; *it is* lawful to-burn *the* rest in-case-of-death and wounded-condition”.

None of-*these* shall-be-sown. When *they* are sown and have grown up, note: *they-are-fit* for ‘aēsam’ and ‘barsom’, save that in which grease is absorbed; “for”, Awarg said, “That is entirely unfit-for-use when *grease* is absorbed in a leaf”; and Gōgōsnasp said: “It shall verily be considered as assimilated”.

When dead-metter comes on green fresh fuel *which* has grown, that-too is-not otherwise. Note: When dry-dead-matter comes on it, when manifest, it shall-be removed from-it; if not, that too is-not otherwise.

Ê ka zaṭ êstêṭ, vas nasâ awar rasêṭ, hama 'vitasti drâjô frârâthni drâjô'; ka-s hikh̄r awar rasêṭ, ka hama(pêṭâ) ān and jāk, ka nê hama pēramûn tōp ê, bê tâsîsn.

Khûsk ī ez tar bê rōst êstêṭ, ka ô tar rasêṭ, khûsk pâk, ka ô khûsk rasêṭ tar pâk.

Ka ez bûn bê awa-kanêṭ, hama 'vitasti drâjô frârâthni drâjô'.

Ān bawêṭ ka ô khûskih̄ rasêṭ; aēsam ê hanbârisn; ka ô tâk-ê nasâ rasêṭ, ka pêṭâ ān and tâk, ka nê hama 'vitasti drâjô frârâthni drâjô'.

Gôgōsnasp gûpt, aê: "Ê tâk var-aûnand, tar pa kōst ê awâz nihîsn; awarê pâk". Vasân zamî gō-spend jvitar nê gûpt.

Râs dara ī dah û jûy ī hamîsa âw, ka-s nasâ awar maṭ, vêhân pōryôṭkêsân pa ham(yim)-kâr bê-hêlîsn ez ān bê dara bê-tôm. Aêṭûn dara kh'ê-s-gâs-dân pa ān ī dastânistân

When it is felled, dead-matter comes on it, *the whole shall be scraped 'to-the-length-of-a span, the-length-of-a-cubit'*; when dry-dead-matter comes on it, if manifest, that much portion, if not, the entire surrounding skin shall-be-scraped.

The-dry-wood which has grown from *the-fresh-one*, when *the dead-matter* comes to *the fresh wood*, *the dry one is clean*, when it comes to *the dry one*, *the fresh is clean*.

When *they* cast it from *the root*, *the whole shall-be scraped 'to-the-length-of-a-span, to-the-length-of-a-cubit'*.

This happens when it becomes dry; its fuel shall-be-stored. When *the-dead-matter* comes to a branch, if manifest that much branch *shall-be-scraped*, if not the whole *'to-the-length-of-a-span, to-the-length-of-a-cubit'*.

Gôgōsnasp said: "*If one is doubtful as to a branch, the green wood, one shall-lay aside, the rest is clean.*"

They did-not-declare land and animals *as-in-a-different-category*.

When *the dead-matter* has-come to *the village gateway* and *the spring of eternal water* *the faithful 'pōryôṭkêsas'* shall-drop from use from that upto the farthest gate. Thus *the door of one's-own-apartment is fit for that of the-apartment-*

sāyet, ū ān-ī dastānistān pa-ān-ī dēzān sāyet. Gerā pa ān ī kh^vār-tar né-sāyet.

Aṅskōp-icha jvitar nēst.

Darakht-ē būn ka-s pazāwīšn hama ez hīkhr : Awarg gūpt, aē : “ bar-as né kh^varīšn ; chi, pa tan gerā”. Pas gūpt bawēt ku bē aēsam ū barsōm sāyet.]

5. “Datār ī-gēhān ī-ast-aūmandān, asō ! ka mart̄ āw (awar) hanchēt awar (ō) jav-kartārīh, ān pa-ōisān jūy rapēt, ān datīgar, (ū) ān satīgar ;—

[Hast ke aētūn gūyēt, aē : “ē rapēt”.] —

“(vas) pas chahārōm nasā awar-kasēnd sag ayūp rōpāh ayūp gōrg : katār ōi hast tōjīšn ?”

6. = Vend. V 3.

7. = Vend. V 4.

[Īn ez Awistā pētā. Jūy khūsik var(ū āw) ez nasā nikīrīšn :

set-apart for menstruative women ; that of the-apartment-for-menstruative-women is fit for the enclosure-for-exposing-dead-bodies. That-which-is-connected-with-graver-impurity is-not-fit for that of lighter impurity.

A roof-too is-not otherwise.

When *under the trunk of a tree, the-manure-used-to-ripen is entirely-made-of dry-dead-matter*, Awarg said : “They shall-not-eat its fruit ; for, *it is a-grave-sin for the body*”. Still, *it is said that it is-fit for ‘aēsam’ and ‘barsom’*.]—

5. “*Oh holy Creator of-the-material-world ! When a-man sprinkles water over a corn-field, over-these-plants the conduit passes, (and) the second, (and) the third ;—*

[*There is one who thus says : “That man goes”*.]—

“*and after the fourth a-dog or a-fox or a-wolf drag-over (it) dead-matter ; what is his penalty ?*”

6 = Vend. V 3

7 = Vend. V 4

[*This is evident from the Avestā. They-shall-guard conduits and dry beds of water from (against) dead-matter :*

‘Yēzi vasen mazda-yasna zām raodhayen.’

ān zamī, jūy, kēst-zār ez hikhr nikīrisn; ū aēvak andar diṭ-é. Mart ē ka ō āw dāstan sawēt, vas vad se bār, har bār-ē pa jūy farōt sawēt, vas har bār-ē jūy khūp bē-nikīrisn; vas bār i chahārōm āw andar kūnisn. Pēs ē āw bē sawēt, jūy pa sardār dāstan kār nēst. Pa ē sawa pātakhsā ka né nikīrēt. Ka pa jūy nikīrēt ō mas āw frāz rasēt, nasā ān jāk satēt, ka-s bē tūbān vastan, as bē varṭisn; ka, bē nē tūbān vastan. vas āw ez būn vastan.

Margīh ū réstakīh: vas nasā bē barisn; aēṭūn bawēt chun ka-s ez āw bē-bōrt-haē; as tanāpōhr-ē kerpa

Ka pa jūy nikīrēt, ū ō mas āw frāz rasēt, nasā ān jāk satēt, ka-s bē-tūbān vastan, as bē-barisn; ka-s bē nē tūbān vastan, as nasā bē-barisn. In-icha ku rīman ū marg-arzān bawēt ayūp nē, am nē rōsana.

(Av.) ‘If Mazd-yasnāns wish *that they-may-till the land*’.

They-shall-guard against dry-dead-matter the land, *the* conduit and *the* sown-field, one in the other.

When a man shall-go to-reserve *the* water, upto three times, he shall go down *into the* conduit each time, he shall-watch *the* conduit properly each time; *the* fourth time he shall-take *the* water in. *He* shall-go near *the* water; *there* is-no need of reserving *the* conduit under guard. During the night, *it is* proper if *they*(he)-do (does)-not-guard. When *they*(he) look(looks) at *the* conduit and reach(reaches) heavy water, dead-matter lies there, he shall-alter *the course of the* water when-he can alter it; when, *he* cannot alter it, he shall-alter *the course of the* water from *its* source.

In case of death and wounded-condition: he shall-remove *the* dead-matter; *it-will-be* as though he had removed it from water; a ‘tanāpōhr’ good-deed *will be* his.

When he-looks at the conduit and reaches high water, dead-matter is-lying there, he shall-remove *the water* when-he can alter *its course*; he shall-remove *the* dead-matter when he cannot alter *its course*. This-too is not clear to me whether he will-become unclean and a sinner-deserving-death or not.

Rôsan gûpt aê: "Rîman han bawêt, marg-arzân nê bawêt."

Nasâ ô âw û âtas û âw û âtas ô nasâ barêt: Awarg gûpt, aê: "Atas han hamâr ê kunêt, pâtakhsâ awakandan".

Âw pa hîkhr bê-niyêt, Awarg nê-kartê êstêt.

Neryôsang gûpt, aê "Bôtyôzaîh i vas-tar vinâs i pa âw niktrîsn; pa hâvand vinâs pâtakhsâ".]

8. "Dâtâr i-gehân i-ast-aûmandân, asô! Âw mart zanêt?"

Az-as gûpt Aûhr-mazd, (ku): "Âw mart nê zanêt; Ast-vidât ôi bandêt, vay (i vatar) ôi basta niyêt; âws[âw-(as)] aûlâ-vazînêt,—(ku-s aûlâ ô sar âvôrêt),—âws[âw-(as)] ni-(kûn)-vazînêt,—(ku-s farôt ô bûn barêt),—afs(âw) paîtra-gômîkhtêt,—(ku, bê sûrâk awâz sawêt);—vay ôi pas frâz-kh^varênd; (ka) ez-ânô (pas) frâz-rasêt,—(ku, bê-âyêt)—bakht (ôi pas) bê-rasêt;—(ku, pa râs i barîn bawêt ka bê âyêt)".—

Rôsan said: "*He* does become unclean, *he* does not become a-sinner-deserving-death".

If one shall-carry the dead-matter to the water and the fire, and water and fire to the dead-matter: Awarg said: "The fire verily makes a judgment, it is proper to-cast-off the dead-matter."

If one shall-carry the water to dry-dead-matter, Awarg said: "the water has not made any judgment."

Neryosang said: "There is the-bodyozat-sin which is the greater sin which occurs by looking-at water; for an identical sin, it is proper."—

8. *Oh* holy Creator of-the-material-world! Does water kill man?"

Thereupon replied Ohrmazd: "Water does not kill man;

'Ast-vidât binds him, *the* (wicked) wind carries him bound; water brings (carries) (him) out,—(that-is, brings him up to the top,)—water carries (him) down,—(that-is, carries him down to the bottom),—water mixes (him) up,—(that-is, returns to the hollow);—*the* birds then devour him; (as) *he*-starts (back) from-thence,—(that-is, comes,)—*he*-reaches (then) his-fate (=fate then reaches him);—(that-is, it will-be by the destined path when he comes).—

9. "Dātār ī-gêhān ī-ast-aūmar-dān, asō ! Atas mart zanêṭ ?"

Az-as gūpt Aūhr-mazd, (ku): "Ātas mart nê-zanêṭ;

Āst-vidāt ōi bandêṭ, vāy (ī vatar) ōi busta nīyêṭ;—(ān ham).

[Hast ke aētūn gūyet, aē: "Vāy ī vēh hama bē paṭirêṭ].—

Ātas (ō)-ham-dazêṭ tan ū-gān,—(kahrpūt);—(ka) ez-ānō pas frāz-rasêṭ,—(ku, bē-āyet),—bakht (ōi) pas bē-rasêṭ,—(ku, pa rās ī barin bawêṭ ka bē-āyet").—

[Gêtā pa bakht, minūy pa kūnīsn.

Hast ke aētūn gūyet, aē: "Zan ū fra-zand ū kh^vāsta ū kh^vatāyīh ū zīvandakīh pa bakht, awarê pa kūnīsn".

Mart ān nēvakīh ya-s nê-brêhīnīṭ êstêṭ, as akar-icha awar nê-rasêṭ; ez ān jāk pētā:

'Gaṭri masō aṇhō aētaḥē'.

Ān ya-s awar brêhīnīṭ êstêṭ as pa tūkhsāyīh pēs bē-rasêṭ:

9. "Oh holy Creator of-the-material-world ! Does fire kill man ?"

Thereupon replied Ohrmazd: "Fire does not kill man;

'Āst-vidāt' binds him, *the* (wicked) wind carries him bound;—(him also).

[*There is one* who thus says: 'The good wind will-accept all'.]—

Fire consumes body and-life,—(material frame);—
(as) *he*-starts (back) from-thence,—(that-is, comes), fate then reaches (him)",—(that-is, it will-be by *the* destined path when he comes).—

[*The* material-success is due-to fate, *the* spiritual is due-to work.

There is one who thus says: "Wife, progeny, wealth, sovereignty (seniority) and life *are* by fate, other-things *are* by work".

Man will-never-attain-to that bliss which is not destined for him; as is evident from the text:

(Av.) 'The bigness of mountain shall-be his'.

That which is destined for him, comes to him first by diligence:

'Anyô aredhvô zangô klî^varenô'.

Vas pa vinâskârîh bawet ka-s apâr bawêt:

'Âat kh^varenô fra-piryêiti'.

Vas anâyîh awar brêhîniṭ-êstêṭ pa frârôn tûkhsâyîh spôkhtan tûbân:

'Poum kh^varenanîhō ashava Zarathustra'.

Vas vinâskârîh nô nô aûbas han brêhîniṭ:

'aêshâm-cha narâm'.

Marṭ-e ka-s pa dast ī marṭ ê âwâyeṭ morṭan, bê ka pa dast ī ôi marṭ mîrêṭ, vad nê sâyeṭ; bê ôi tûbân karṭan, ku, pa awa-zaṭan ī ôi a-vinâs-ê paṭkâr-raṭîh khûp-as awâ bê-kûnêṭ.

10. "Dâtâr ī-gêhân ī-ast-aûmandân, asô ! (ku) frâz hamîn sazêṭ,—(ku, bê-sawêṭ),—aêṭûn zamestân,—(ku, andar âyeṭ),—chun ôi (vinâs) râ, (ku, tâ nê-bawâṭ), varzând ôisân ke Mazd-yastân (hend) ?"

As-as gûpt Aûhr-mazd, (ku): "mân mân, vîs vîs,—(khâna khâna, dast-karṭ dast-karṭ),—se kaṭa aûlâ-(ê)-dahênd ī-ôī ī-rîsta."

(Av.) 'The other glory of-him-who-is-of-erect-legs'.

It is by his sinfulness, when-it vanishes from him:

(Av.) 'Then the glory vanishes'.

He can avoid by righteous diligence the misfortune which is destined for him:

(Av.) 'Of-full-glory is the holy Zarathustra'.

Various acts-of-sinfulness are verily destined to-befall him:

(Av.) 'And-of-these men.'

When a man must die at the hands of a man, it is not possible unless he dies at the hands of that man; but he can do this that he may-hold with him a proper discussion for killing him who is sinful.]

10. "Oh holy Creator of-the-material-world ! (as) summer passes forth,—(that-is, goes-away),—it is thus winter,—(that-is, comes in),—how shall-they that (are) Mazdyasnâns act for-his-(sin),—(that-is, so-that it may-not-take-place)?"

Thereupon replied Ohrmazd: "In-every-dwelling, in-every-street,—(in-every-house, in-every-borough)—they-shall-erect three 'kaṭas for him who is dead'.

11. "Dātār ī-gēhān ī-ast-aūmandān, asō ! chand hend ōisān kaṭa ī-ōi ī-rīsta ?"

Az-as gūpt Aūhr-mazd, (ku): "Chand ān né (ka) stīnda,—(ku, zīvanda),—āhan vaktan awar-zanēt; né (ka) frāz-pāy,—(ku-s pāy par-dakht ēstēt),—nē (ka ē) viṭaret dast,—(ku-s dast awāz visāt dāst ēstēt).—Ōisān-icha hend dātīhā kaṭa ī-ōi ī-rīsta.

12. "Aētūn ōi aūlā-(ez)-bōd,—(mōrt),—(as) tan bē-(ē)-dahēnd, dō-sawa ayūp māh-drānā,—(ayūp-as kār nēst);—hama ez-ān (tā) ka frāz vay patānd,—(ku, bē-āyānd),—frāz aūrvar vakhsānd,—(ku, bē-rūyānd),—nyāenchā be-tachāt,—(ku, pētiyāra ī zamestān bē-sawāt),—aūlā vāt zamī kh^vasīnāt;—(aē, kār ī yīm);—

13. "Adīn, ka frāz vay patīt-hend, frāz aūrvar vakhsīt-hend nyāenchīh-cha bē-tachīt-hāt,—(ku, pētiyāra ī zamestān

11. "*Oh holy Creator of-the-material-world ! How-large will-be these 'kaṭas' for him who is dead ?*"

Thereupon replied Ohrmazd: "*So-large that it will not strike the head of-him if in standing posture,—(that-is, when living);—nor (if) the feet are-stretched,—(that-is, when his feet are freed),—nor (if the) hands are spread,—(that-is, when his hands are widened).*—

"*These-verily are the 'kaṭas' according-to-rule for him who is dead*".

12. "*Thus they-shall-consign (his) body of-him who is away-(from)-consciousness,—(dead),—for-two-nights or three-nights or a-month's-length,—(or-it is-no use);—ever from-that (till) when the birds may-fly along,—(that-is, may-come), the-trees become-strong,—(that-is, grow)—the-descending-water may-flow-away,—(that-is, the adverse winter may-go-away),—and the wind may-dry up the-earth;—(note: it is its work);—*

13. "*Then, when the-birds have-flown, the-trees have-become-strong, and-the-descending-water shall-have-flowed away,—(that-is, the adverse winter shall-have-gone-away),—*

bé-sūt-haé),—aûlâ vâṭ zamî kh^vasînit-hât, aétûn, ôi (vinâs) râ, (ku, tâ né bawât), ôisân Mazd-yastân karp kh^var(sêt)-nik'risn é kûnét.

14. “Agar né ôisân Mazd-yast ân karp kh^var(sêt)-nik'risn kûnét, sâl drânâ, ân-(i)-and asavaknîh,—(chand pa pargart satîgar pêṭâ),—as ô tōjîsn é nikizénî,—(ku-s bé é kûnê),—ham i ez ân, (vinâs sâyet būṭan, tâ ka ân) nasâ awar-varzis-nîh,—(ku, bé-barét),—û (ân) dézân awar-varzisnîh,—(ku, tâ bé-kanét),—(ân) h'khr awar-varzisnîh,—(ku, bé-barét),—û vayân-icha frâz-kh^varîsnîh.

[Kay-âtar-būjîṭ in gūpt hât. In ez Awistâ pêṭâ. Kaṭa. ân i pa pargart i hastôm pêṭâ : andar ân kaṭa.

Sōsiyans gūpt, aé : “in kaṭa dahal-ich-ê.”

În aé paharîz i zivandugân râ âwâyet; tâ andar khâna az'r, vas pâṭakhsâ nihâṭan; tâ andar kâr né girapta, pa har kâr-ê sâyet; ka-s andar kâr girapt, andarôn û bê-rôn hikhr i

the wind shall-have-dried up the earth;—then these Mazd-yasnâns shall-make the corpse observed-by-the-sun, for-his-(sin),—(that-is, so-that it may-not-take-place)?—

14. “If these Mazd-yasnâns shall-not-make the corpse observed-by-the-sun, for-a-year's-length, do-thou-enjoin this for (us) his penalty,—(that-is, thou-shalt-do this),—as-for as for killing-the-holy-man,—(as evident in the Pargard third);—ever from-that, (shall there be sin, till when) the corpse is-attended-to,—(that-is, you-will-remove it);—and (the) enclosure is-attended-to,—(that is, until thou shalt dig it out), and (the) ‘hikhr’ is-attended-to,—(that-is, you-will remove-it),—and-the-birds have-devoured it.”

[Kay-âdar-bujid may-have said this. This is evident from the Avestâ. ‘Kaṭa’ is that which is manifest in the Pargard: in that ‘kaṭa’.

Sosiyaṇs said: “This kaṭa is necessary for the purification of the living; it is much lawful to lay it till the house underneath; till it is-not-taken in use, it-is-for any work; when-it is-taken in use, from its inside and outside it is the worse ‘hikhr’, it is not lawful to wash it with water; when

gerā, pa āw nē pātakhsā virāstan; ka kand, tar a-pāk. Ka andar bōrt, sag bē-numāyisn; pa dō mart andar barisn. Ka bē āvōrēt, sag namūtan kār nēst.

Hast ke aētūn gūyet, aē: "Pas-i cha-as han numāyisn".

Kaṭa, andar var-aūmandiā-e, sar bē kūnisn, ū astōdān-icha nē kūnisn. Ka bē āwāyet āvōrtan, bē nē āvōrēt, as pa jāk nasā-nikānih andar estēt. Ka pētar nasā nikān kart, pūsar bē nē āvōrēt, vināskār han bawēt, tanāpōhr han bawēt, marg-arzān nē bawēt. Ka pētar nasā nikānih andar ēstāt, pūsar aētūn bawēt chun pētar; ān ke pas rasēt, aētūn bawēt chun pētar. Hikhr-i minūy ī hama pa āw ū atas tanā-pōhrikān.

Hast ke kaṭa paṭsōr gō-spend pa āw ī dātik han (dātakān?) gūyet.]

15. "Dātār i-gēhān ī-ast-aūmandān, asō! āw vazinēy tō ke Aūhr-mazd (haē).—

it is dug, if it is moist, it is not-clean. When the corpse is brought in, it shall-be-shown to the dog; it shall-be-brought in by two man. It is-no use showing it to the dog, when they will-bring-it-out.

There is one who thus says: "Even-then they shall verily-show it".

In case of doubtfulness, they shall-dig the-dust of the his hands and they shall-not-dig the 'astodān'. If they (he) will-

"These-very-when they (he) ought-to-bring-it-out, they (he) who is dead" immediately become guilty-of-concealing (burying)-the-

matter (corpse). When a father has-buried a corpse, if

12. son will-very-bring-it-out, he shall verily become a sinner; does become 'tanāpōhr'-sinner; he will-not-become a-sin-

erving-a-h. When the father has-become guilty-of the-corpse the son will-be a sinner just like the father.

will-succeed will-be a sinner just like the father. One

sible 'tanāpōhr'-sinner by carrying all kinds of invi-

There is one who verily says: "The cleaning of the 'kaṭa', utensils and animals by the water of 'the Dātik'.]

15. "Oh holy Creator of-the-material-world! Thou who (art) Ohrmazd conveyest the water,—

[Pa vâja awâz ê ô men gûyey, ku: kerpa kûnt? Kh^vat in chis kûnt, i ô pês gûyom?]—

ez zray i Frâkh^v-kart, awâ vât û abr,—(pa ayiyâr-aûmandîh-i ôisân);—

16. “awar ô-nasâ vazinêy, tô ke Aûhr-mazd (haê); awar ô-dêzân vazinêy, tô ke Aûhr-mazd (haê); awar ô-hikhr vazinêy, tô ke Aûhr-mazd (haê); awar ô-ast frâz-hêlêy, tô ke Aûhr-mazd (haê); an-âskârân frâz-fravêy, tô ke Aûhr-mazd (haê),—(nasâ-nikân);

[Hast ke an-arzânîkân gûyet];—

ôisân pa-akvîn frâz-fravêy awar ô-zray i Pôtik.”

17. Az-as gûpt Aûhr-mazd, (ku): “Aêtûn-icha. Zaratûst! chun tô awêza gûyey; âw vazinom, Men ke Aûhr-mazd (hom), ez-zray i Frâkh^v-kart awâ vât û abr,—(pa ayiyâr-aûmandîh-i ôisân);—

18. “Awar ô-nasâ vazinom, Men ke Aûhr-mazd (hom),

[Do-thou-reveal this to me with *the* word: Do-you perform a-good-deed? Do-you yourself do this thing which I-will-mention later?]

from *the*-sea which *is* of-wide-sides, with *the*-wind and *the* clouds,—(with their help);—

16. on to-*the*-corpse do-Thou-convey, Thou who (art) Ohrmazd; on to-*the*-grave do-Thou-convey, Thou who (art) Ohrmazd; on to-*the*-dry-dead-matter do-Thou-convey,—and who (art) Ohrmazd; on to-*the*-skeleton do-Thou-pour-forth, Thou who (art) Ohrmazd; without-publicity (unnoticed) do-Thou-pour-forth, Thou who (art) Ohrmazd;—(over *the* buried-corpse);

[There is one who says: “unworthily.”]

thou-pourest-them forth together on to-*the*-sea Pôtik.” Zaratûst!

17. Thereupon replied Ohrmazd: “Thus-t thou sayest, do-I-convey *the* word, from *the*-sea of-wide-sides with *the* wind and-*the* clouds,—(with their help);—

18. “on to-*the*-corpse do-I-convey *the* word, from *the*-sea of-wide-sides with *the* wind and-*the* clouds,—(with their help);—

awar ô-dézān vazīnom, Men ke Aûhr-mazd (hôm), awar ô-hîkhr vazīnom, Men ke Aûhr-mazd (hom), awar ô-ast frâz-hêlom, Men ke Aûhr-mazd (hom), an-âskârān frâz-fravêṃ, Men ke Aûhr-mazd (hom),—(nasâ-nikân);

[Hast ke an-arzānikān gûyet];—

ôisân pa akvîn fraz-fravêṃ awar ô zray-î Pôtik.

19. "Ôisân êstêṇd, (andar âw Ardvîsûr), khsast (pôr), andara arak ī zray; pa-yôsdâsrîh tachêṇd âw,—(pa pâkih),—ez zray- (i) Pôtik, awar ô-zray (i) Frâkh^V-kart,—

(ô rapîtwin-tar-rôn pôhl awâz êstêṭ, vas Sata-vêṣ tunûk-ê ī pêramûn awâz êstêṭ; Pôtik ez kôst ī Sata-vêṣ êstêṭ; in ku, ez katâr kôst êstêṭ, am nê rôsuna. Âw pa pâkih ô Sata-vêṣ rasêṭ.)

[Hast ke aêṭûn gûyet, aê: Kâf kôp ârayêṭ.]—

awâr ô-van ī hû-âw,—

[Awarg van aê bún gûpt, û Metyômâh vêsa-ê gûpt.]—
mô (ân) ī-Men aûryar rôyêṇd, (har)visp (pa mara),

on to-*the*-grave do-*I*-convey, I who (am) Ohrmazd; on to-*the*-dry-dead-matter do-*I*-convey, I who (am) Ohrmazd; on to-*the*-skeleton do-*I*-pour-forth, I who (am) Ohrmazd; without-publicity do-*I*-pour-forth. I who (am) Ohrmazd,—(*over the buried corpse*);

^{ka} There is one who says: "unworthily".]—

^I bring them forth together on to-*the*-sea Pôtik."

19. They stand, (in the water Ardvîsur), (full) flowing (seething) ^{ad} in the-midst of-*the*-sea; with-purity do-*the*-waters-run, ^{ad} (with cleanliness),—from *the*-sea Pôtik on to-*the*-sea of-sides,—(they stand-back towards the bridge in-the-ly-directi: they stand-back where the shallow Sata-reach-unds the: Pôtik is on (to) the side of Sata-vêṣ; which side it is, is not clear to me. The waters ^{ad} run with purity.

around Mount Kaf" thus says: "they array themselves on to-*the*-tree of good-alliance;—

[Awarg said: *the tree of one-trunk*"; and Medyomâh said: "a forest".]—
thither do my trees grow, all (in number),

(har) visp-sarṭa, ê-sarṭ-âyinîna, ê-hazâr-âyinîna, bêvar âyinîna, (sarṭa andar sarṭa) ;—

['chaiti henti urvaranām saredha' ? (ān sarṭa māṭavar).]—

20. "Ôisân pa-akvîn bê-vârînom, Men ke Aûhr-mazd (hom),—(in ke Tistar âw stânêṭ, han stânêṭ, pa-cha khân î âwân han âyêṭ) ;—kh^varîsn-icha î marṭ î asô râ û vâstar-icha î gô-(spend) î hû-dâ râ ; jav (ān)-î-Men marṭôm kh^varêṭ, vâstar gô-(spend) hû-dâ (râ).

21. "În vêh, in névak-tar, chun tô, awêza, gûyêy" : Ôi (ān), pa-ân-gûbîsn, râmîniṭ,—

(aê : ke-as râmîniṭ ?)—

asô Aûhr-mazd asô Zaratûst.—

(Aê : Zaratûst, ka-s ê bê-dânast, ku : marṭ, pa kh^ves-kârîh karṭan, rîman né-bawêṭ, pa râmîsn bê-bûṭ).

"Yôsdâsrîh marṭôm,—(pâkîh pa rûbân),—pas-ez zâyîsn pahlôm.—

of-all-kinds (species), of-a-hundred-kinds, of-a-thousand-kinds, of-ten-thousand-kinds", (species within species) ;—

[(Av.) 'How-many are *the* species of-trees' ? (the essential species.)]—

20. "them do-I-pour together, I who (am) Ohrmazd,— (the water which Tistar seizes, He verily seizes, and verily comes to *the* spring of waters;)—for *the*-food of-*the*-holy-man and-for-*the*-pasture of-*the*-(beneficent)-animal *all*-*the*-produced; *the*-corn my man may-eat, pasture for-*the*-well-produced (beneficent)-animal.

21. "This *is the*-best, this *is the*-fastest, as thou a holy man wilt-say: (him) with-these words did He rejoice,—(Note: whom did he rejoice)?—*the* holy Ohrmazd & *the* holy Zaratuhst.—

[Note: Zaratuhst was delighted when-he new, this that man does not become unclean by *executing* work-of-duty.]—

"Purification of-man,—(cleanness for *the* soul),—*is the*-best from birth onward.—

(Ka bê-zât-hend asān chis ê, yōsdâsrîh ī pa rūbān, vēh).—

“(Ān) yōsdâsrîh (gûyom), Zaratûst ! (ke pa) Dîn ī Mazd-yastān (pêṭā); (ke) ān (ān)-ī-kh^vēs dīn ū ahû yōsdâsrīnēt,—(ku, ez vīnas be darēt.)—pa-hû-mat ū hūkht ū hû-varst.”—

[Aē : ‘aṇhvām’ ‘daēnām’ har dō aēvak.]—

22. “Dātār ī-gēhān ī-ast-aūmandān, asō ! chand hast mas (ū) vēh (ū) nēvak-tōm īn dāt ī jvīt-dēv ī-Zaratûst awar ez-(ān-ī)-hān srōb, (ī awarē ān-icha-ī), mas (ū) vēh (ū) nēvak-(tōm)?”—(īn dāt-ī Zaratûst).—

23. Az-as gūpt Aūhr-mazd. (ku): “Hūmānāyih (ī ōi), Spītamān Zaratûst ! īn dāt ī jvīt-dēv ī-Zaratûst awar ez (ān ī) hān srōb (ī ān-icha) mas ū vēh ū nēvak-(tōm),—

[bê, chun vast (nipist) ?]—

chun zray ī Frākh^v-kart awar ez (ān ī) hān āw.

24. “Hūmānāyih (ī ōi). Spītamān Zaratûst ! īn dāt ī jvīt-dēv ī-Zaratûst awar ez (ān ī) hān srōb (ī ān-icha) mas (ū) vēh (ū)

(When (As) *they* are born, one thing, purification unto *the* soul, is the-best *for-them*).—

(I-mention) *that* purification, *Oh* Zaratuhst ! (which *is* manifest from) the Mazdayasnān religion ; who purifies his conduct and conscience,—(that-*is*, withholds from sin),—by-good-thoughts, good-words and-good-deeds”.—(Note: ‘Conscience’

¹ ‘conduct’ *are* both identical).—

“O^h holy Creator of-*the*-material-world ! How is opposed-to-*the*-devs, of Zaratuhst, *the*-greatest, best and fairest, superior to-(the)-other-Words (ever of other *faiths* *are*) *the*-greatest, best and fairest?”—(this creed of Zaratuhst).—

23. Thereupon replied Ohrmazd: “Analogous (to this), *Oh* Spītamān Zaratuhst ! *is* this creed, opposed-to-*the*-devs, of Zaratuhst, superior to-(the)-other-Words, (which-too *are*) *the*-greatest, best and fairest,—(but how, *it is*-written).—
as *the* sea Frākh^v-kart *is* superior to (the) other waters.

24. “Analogous (to this), *Oh* Spītamān Zaratuhst ! *is* this creed, opposed-to-*the*-devs, of Zaratuhst, superior-to-(the)-other-Words, (which-too *are*) *the*-greatest, best and fairest,

nêvak-(tôm), chun (ân)-î-mas âw (ka) ô-(ân-î)-kas âw awar frâz-davêṭ,—(d-d-r-ê-t (ددرهت) ka andar ô 'ch-i-th-a' aûptêṭ).—

"Hûmânâyih (î ôi), Spitamân Zaratûst ! in dât î jvîṭ-dêv î-Zaratûst awar ez (ân) î hân (srôb (î ân-icha) mas û veh û nêvak-(tôm), chun (ân)-î-mas van (ka ân)-î-kas van awar-nihûmbêṭ,—(sarvân sâ gyâh-ich-ê).—

25. "Hûmânâyih (î ôi), Spitamân Zaratûst ! in dât î jvîṭ-dêv î-Zaratûst awar ez (ân) î hân srôb (î ân-icha) mas û veh û nêvak-tôm, chun ô-îm zamî ân (âsmân) awar-icha bê nihûmbêṭ,—(aê : hama pa hama).

[Hast ke in pa nasûs û ân î pa Nihâtôm pa vichr î dâṭô-barîh, û ân î pa Âuspârôm pa nîrang î yazîsn, gûyet]—

26. (Ân) gûpt-raṭ,—(ku, dastôbar dârêṭ),—
gûpt-srôsâ-varz,—(ku, vinâs garzêṭ),—
ez-aûlâ-girîsnîh bê sûr, (ân ya-s) nê aûlâ-gîrapt,—(ân ya-s pa mînisn bê nê kart, ê pa mînisn bê kart [kûnêṭ],)—

just-as (the) greater water (when) it runs forth on to-(the)-smaller water,—(As when the 'Dajlah' falls into the bottom of the stream);—

"analogous (to this), *Oh Spitaman Zaratuhst ! is this creed, opposed-to-the-dêvs, of-Zaratuhst, superior to-(the)-other Words, (which-too are) the-greatest, best and fairest, just-as (the) greater tree (when) it-covers over (the) smaller tree;—(as does the-king-of-cypresses even a vegetable-plant).—*

25. "analogous (to this), *Oh Spitamân Zaratûst is this creed, opposed-to-the-dêvs, of-Zaratuhst, superior to-(the)-other-Words, (which-too are) the-greatest, best and fairest, just-as (the sky) even-covers-over this earth,—(as : all in all just-as)*

[*There is one who says: "This tenet in respect of 'asus', that in the 'Nihâtôm' in-respect-of the divisions of 'agment', and that in the 'Ospârôm' in-respect-of the rites of worship."*]

26. "(That-one) *who-has-the-U's decree,—(that-is, abides-by-the-decision-of-the-'dastar')—who-has-the-Srosâvarz's-decree,—(that-is, repents for sin),—by-extolling with ritual, (that which-he) had-not-extolled,—(he-performs that with-devotion which-he had-not performed with-devotion),—*

ez bê dahisnîh bê sûr, (ān ya-s) nê bê dāt,—(ān ya-s ô gûpt nê âvôrēt, ān bê ô gûpt [âvôrēt,])—ez-bê-awaspârisnîh bê sûr, (ān ya-s) nê-bê-awaspârt,—(ān ya-s âvôrisn bê nê kart, ān âvôrisn bê-kûnēt),—

pâtakhsâ ôi pas ān ke raṭ sriswaṭa ān ī ôi tōjīsn bê-hêlêt ;—(ku, ka dastôbar dâreṭ, vinâs garzêṭ, kerpa ī nê frézvânî kûnêṭ, as raṭ vinâs ī rûbânî pa sê aêvak bê pâtakhsâ hestan.)—

[Aê : pêtaṭ bawêṭ, ku, ka andar raṭān vichârêṭ, nê raṭān kh'êṣ, û ka raṭān kh'êṣ haê, aê : hama bê pâtakhsâ haê hestan.]—

agar-ichâ ôi hān (ān-ī) vatar kûnisn frâz-varzît,—(ku-s hān-icha vinâs ê kart,)—patitîbâhîh ôi tōjīsn (tōkht bawêṭ);—

[Sôsiyans gûpt, aê : “Ān bawêṭ ka ān ī diṭ nê marg-arzān”.

Kê-râṭ-bojît gûpt, aê : “Patitîhâ ôi tōjīsn ; vas ez-icha aware vinâs jvîṭ jvîṭ pa patit bawisn”.]

by-dedicating with ritual (that which-he) *had-not-dedicated*,—(he brings up for the decree that which-he *had-not* brought over for the decree),—by-entrusting with ritual (that which he) *had-not-entrusted*,—

(he-does the preservation of that whose preservation he had not-done),—then he who is the-Rat has-authority over him that he-may-remit one-third of his penalty ;—(that-is, when one abides-by authority, repents-for sin, performs the-good-deed while it is not compulsory, the Rat has-authority to-remit by one-third of his sin pertaining-to-the-soul).

[Nêsqidan t-it-be clear that when one shall-expiate under the ‘Rats’, he may-not-be kinsman of the ‘Rats’, and when he-is kinsman-of-the ‘Rats’, note : he-may-be authorized to-re-^t the whole.]—

and-if he has-committed other evil deeds,—(that-is, he has committed any other sin),—by-renunciation his penalty (shall-be condoned) ;—

[Sosiyaṅs said : “This is the case when the other sin is not a sin-deserving-death”. Kê-râṭ-bojît said : “Renunciation is his penalty ; he shall-absolve *himself* even-from every other sin separately.”]—

agar-ōi hān (ān ī) vatar kūnīsn nē frāz-varzīt, patitihā ōi
marṭ vad ō hama ū-hama-rōbisnih.

v
27

27. "Daṭar ī-gēhān ī-ast-aūmandān, usō ! (ōisān) marṭ ke pa-ham-gās bē-padēnd, pa ham (vi)stara, pa ham bālisn; paṭira-cha ōi hān ayūp dō marṭ hend, panj ayūp panjāh ayūp (ē)-saṭ, pa ham-marṭih,—(pa ham-karzagih); adīn, ez-ōisān marṭān aēvak bē-viṭirēt; chand andara (ōisān) marṭān, (as-ān) ān druj ī nasūs, pa-aēvakih,—(vastakih),— ū fšanjīsn,—(rūmanih),— ū āhūkinīsn,—(a-kārih),—frāz-rasēt ?" .

28. Az-as gūpt Aūhr-mazd, (ku) : "Agar hast (ku) āsrava, frāz zī dōbārēt, Spītamān Zaratūst ! ān druj ī nasūs, agar ō yāzdah-īn frāz-maṭ-ēstēt, ō dah-īn awar-gōmīkhtēt; agar hast (ku) aratēstār, frāz zī dōbārēt, Spītamān Zaratūst ! ān druj ī nasūs, agar ō dah-īn frāz-maṭ-ēstēt, ō nohō-īn awar-gōmīkhtēt; agar hast (ku) vāstryōs, frāz zī dōbārēt, Spītamān Zaratūst ! ān druj ī nasūs, agar ō nohō-īn frāz-maṭ-ēstēt, ō ast-īn awar-gōmīkhtēt;

"if-he *has-not-committed* any other evil deed, absolved *is* this man upto-eternity and-eternal-progress".

27. "Oh holy Creator of-the-material-world ! (Those) men who are-resting in-the-same-place, or on the-same carpet, or on the-same pillow; and-before-him there may-be other two men, five or fifty or (a)-hundred, in-touch-man-with ^{in-lepān} away; close-touch);—then, from-amongst-these ^{in-lepān} one may-pass-to-how-many of (these) men, does the 'druj ī nasus' approach with-oneness,—(altered-state), — infection, — (contamination), and-defilement,—(uselessness) ?"—

28. Thereupon replied Ohrmazd: 'If he be an 'āsravan', verily rushes (will rush) forth, Oh Spītamān Zaratūst! the 'druj ī nasus', if it has-come-up to the-eleventh, it-has-defiled the-tenth; if he be an 'aratestār', the 'druj ī nasus' verily rushes forth, Oh Spītamān Zaratūst! if it has-come-up to the-tenth, it-has-defiled the-ninth; if he be a 'vāstryōs', the 'druj ī nasus' verily rushes forth, Oh Spītamān Zaratūst! if it has-come-up to the-ninth, it-has-defiled the eighth;

29. "agar hast (ku) sag pasûs-hôrûn, frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj i nasûs, agar ô ast-in frâz-maṭ-êstêt, ô hapt-in awar-gômîkhtêt; agar hast (ku) sag vis-hôrûn, frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj i nasûs, agar ô hapt-in frâz-maṭ-êstêt, ô sas-in awar-gômîkhtêt;

30. "agar hast (ku) sag vohûnazg, frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj i nasûs, agar ô sas-in frâz-maṭ-êstêt, ô panj-in awar-gômîkhtêt; agar hast (ku) sag tarûna, frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj i nasûs, agar ô panj-in frâz-maṭ-êstêt, ô chahâr-in awar-gômîkhtêt;

31. "agar hast (ku) sag hûkûr, ('sukurun'), frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj i nasûs, agar ô chahâr-in frâz-maṭ-êstêt, ô si-in awar-gômîkhtêt; agar hast (ku) sag 'jazus', frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj i nasûs, agar ô si-in frâz-maṭ-êstêt, ô dô-in awar-gômîkhtêt;

32. "agar hast (ku) sag 'aiwizus', frâz zî dôbârêt, Spitamân Zaratûst ! ân drûj i nasûs, agar ô dô-in frâz-maṭ-êstêt, ô

29. "if *he* be a 'pasus-hôrûn' dog, the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has (will-have)-come-up to *the* eighth, *it*-has(will-have)defiled *the* seventh ; if *he* be a 'vis-hôrûn' dog, the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has-come-up to *the* seventh, *it* has-defiled *the* sixth ;

30. "if *he* be a 'vohunazg' dog, the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has-come-up to *the* sixth, *it* has-defiled *the* fifth ; if *he* be a 'taruna' dog, the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has-come-up to *the* fifth, *it* has-defiled *the* fourth ;

31. "if *he* be a 'hukur' dog,—('sukurun'),—the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has-come-up to *the* fourth, *it* has-defiled *the* third ; if *he* be a 'jazus' dog, the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has-come-up to *the* third, *it* has-defiled *the* second ;

32. "if *he* be an 'aiwizus' dog, the 'druj i nasus' verily rushes forth, *Oh* Spitamân Zaratûst ! if *it* has-come-up to

aēvak awar-gōmīkhtēt; agar hast (ku) sag 'vizus', frāz zī dōbārēt, Spitamān Zaratūst! ān drūj ī nasūs,—

[aē: 'jāzus', 'aiwizus', ū 'vizus' nē rōsana.]—

agar ō vas-in (aēvak-in) frāz-maṭ-ēstēt, ō vas-in aēvak-in awar-gōmīkhtēt."—

[Hast ke aētūn gūyet, aē: in andar agar ō aēvak frāz-maṭ-ēstēt ō aēvak awar-gōmīkhtēt.

Aē: in andar ān zamān hamār ka-s gān be-sawēt.

Sōsiyans gūpt, aē: "Vad sag dīt haē hama aētūn vad yāzdah; ōi dahōm tan pa baresnūm; vastra pa 'kh-s-v-a-s-m-ā-n-h-ō; yāzdahōm pa gōmēz ū āw; ū dvāzdahōm ān and jāk; ū sīzdahōm pāk.

Īn yāzdahōm ka hama zan ī awōstan ayūp hama aēvabār hend ē-cha jvitar nēst. Īn ez kōst ē hamār, ū ez har chahār kōst hast; ka-s chis-ē andar miyān ke nasūs awar nē dōbārēt, awāz nē bōrtan. Īn pa aēvarīh, vad andar var-aūmandīh ē

the second, it has defiled one; if he be a 'vizus' dog, the 'druj i nasus' verily rushes forth, Oh Spitamān Zaratuhst!—

[Note: 'Jazus', 'Aiwiuzus' and 'Vizus' are not clear.]—

if it has-come-up to the first, it has-defiled the first".—

[*There is one who thus says: If it has-come-up to one, it will-have-defiled one".*

Note: Consider this at the time when-his life will-depart.

Sōsiyans said: "Till *the* dog shall-have seen it, everything is thus upto *the* eleventh; he, *the-tenth*, shall clean the body with *the* 'baresnum' ceremony, and the clothes with *the* 'khs-vas-māonhō' process; the eleventh shall-clean himself with bull's-urine and water; and *the* twelfth shall-clean that much part of his body; and the thirteenth is clean."

This eleventh, when all are pregnant women or all are aēvabār, *in-that-case-too there is-nothing* different. Consider this from onē-side, and it will-be from all *the* four sides; when something shall-be betwixt it on which *the* 'nasus' does not rush, it shall not be brought back. This is *the case* in indubitableness; in a *case-of-doubtfulness*, all men shall-be considered

marṭōm hama pa āsravan ū sag hama pa pasūs-hōrūn dārisn. Kapik har chis-ē aētūn bawēt chun marṭōm.

Metyōmāh gūpt, aé : “bōtyō-zaṭih pa bâzâ éstêt”.]

33. “Dāṭār ī-gēhān ī-ast-aūmandān, asō ! agar hast (ku) sag rapū, chand ān sag ī rapū Spēnā-minūy dāmān (ō)-ham-gōmīkhtēt,—(pa ham-rīt),—chand awar-gōmīkhtēt,—(pa pēt-rīt)?”—

34. Az-as gūpt Aūhr-mazd, (ku) : “né ān sag ī rapū Spēnā-minūy dāmān (ō)-ham-gōmīkhtēt,—(pa ham-rīt),—(vasān) nē awar-gōmīkhtēt,—(pa pēt-rīt), hān ez-ān ke zanēt,—(ku, bê-awa-zanēt), frāz-acha kūsēt,—(ku, bê-drwēt),—ān han āhūkīnēt, (tā-ō)-hama ū-hama-rōbisnih.—

[Aé : ka-s gōrg-ē hast ī bê nē kūst haē : rīman nē-bawēt.

Rōsan gupt, aé : “Jvīṭ ez sar ū pāy kūstan, aé : rīman-icha bawēt.”

Rūpāh, ū rapū, ū bawra, nasā ī zīvandagān ū nasā ī dēv-

(counted) as ‘āsravan’ and all dogs as ‘pasus-horun’. Everything as regards *the* monkey shall-be just as *in the case of* man.

Metyomāh said : “‘Bodyozadih’ shall-be by ‘bâzâ’ ”.]—

33. “*Oh* holy Creator of-*the*-material-world ! If *he* be a ‘rapu’ dog, how-many of-*the*-creatures of-Spenā-minuy does the dog ‘rapu’ contaminate,—(by contamination),—how-many does-*he*-defile,—(by defilement)?”—

34. Thereupon replied Ohrmazd : “The dog ‘rapu’ does-not contaminate the creatures-of-‘Spenā-minuy’,—(by contamination),—nor does-*he*-defile (them),—(by defilement),—other than-him who smites, (that-*is*,—kills),—and-kills,—(that-*is*, ‘bê-drwēt),—that *one* *he* verily defiles upto-eternity and-eternal-progress.”—

[Note : when-it is a wolf who has not been killed : *he* will-not-be contaminated.

Rosan said : “*By*-severing *the* head and *the* feet from *the* body, *he* will verily be contaminated.”

The fox, *the* weasel, *the* beaver, *the* dead-matter of living-beings, and the dead-matter of Dēvyasnāns does-not-contami-

yasnān jāk, ū kaṭa, ū marṭ rīman nē-kūnēt; rūpāh, ū nasā ī zīvandagān, dēv-yasnān vastra rīman nē-kūnēt; zōzag ham-rīṭ han kūnēt, ū pēt-rīṭ nē rōsana. Vas 'mā-chis barō aēvō' paṭas han bawēt. Rapū pa aēsam 'aiwighnikhta'; aēva-bar an-'aiwi'.

Hast ke aētūn gūyēt, aē: han-icha, ka-s aēva-bar sōst 'aiwighnikhta'.

Aēva-bar awarē har chi nām-čestī nē gūpt ēstēt, nē rōsana.

Rōsan gūpt, 'aē: 'Aētūn chun ān ī gerā pa āw ū ātas bōrtan, khūrtan, nikān karṭan, hama aētūn bawēt chun ān gerā'.

Nisāpōhr gūpt, aē: Har chi jāk, kaṭa, ū marṭ rīman nē kūnēt, bē ez si gām. barsōm rīman nē-kūnēt".

Dāṭ-farukh^v gūpt, ac: "Har chi pa chis nasā, ez barsōm pa si gām dārisn".]

nate *the place, the abode and the man; the fox, the dead-matter of living-beings and of Dévyasnāns does-not-contaminate the clothes; the porcupine does defile and whether it contaminates or not, it is not clear. The sin of 'mā chis barō aēvō' does occur therefrom. The 'nasus' of the weasel is 'smitten' with fuel; the 'nasus' due to him-who-carries the corpse singly is 'not smitten'.*

There is one who thus says: "In that case-too, when-he who carried the corpse singly has cleansed himself, the 'nasus' is 'smitten'.

He-who-carries-singly and whatever else is not mentioned in detail is not clear.

Rosan said: "Just like that which is 'gerā': carrying *the dead-matter* to water and fire, eating *it*, burying *it*, all cases are just like that 'gerā'.

Nisāpōhr said: "Whatever does not contaminate place, abode and man, will not contaminate 'barsom' farther than thirty (three ?) steps.

Dādfarkh^v said: "Whatever is dead-matter in *its substance*, shall-be kept at *a distance of thirty steps from the 'barsom'.*"*

35. "Datâr ī-gêhân ī-ast-aûmandân, aso ! agar hast mar-
(i) darvand (i) dô-zang,—(an-aîr),—aêtûn âsmôk an-asô, chand
(ôi) Spênâ-minûy dâmân (ô)-ham-gômikhtêt,—(pa ham-rît),—
(vasân) chand awar-gômikhtêt,—(pa pêṭ-rît) ?"—

36. Az-as gûpt Aûhr-mazd, (ku): "Chun vazak ī vis-
khûsk ī tar-sâl môrt; chi, zivanda, Spitamân Zaratûst ! mar ī
darvand ī dô-zang,—(an-aîr),—aêtûn âsmôk an-asô Spênâ-
minûy dâmân (ô)-ham-gômikhtêt,—(pah am-rît),—(ke awâ ôi aê
rasêt pa hém vatar bawêt);—vasân zivanda awar-gômikhtêt,—
(pa pêṭ-rît);—(ke-cha awâ ôi aê rasêt, ke awâ ôi aê maṭ éstêt,
ê-cha pa hém vatar bawêt);—

57. "zivanda, âw zanêt; zivanda, âtas frovêt; zivanda gô-
(spend) pa-varṭayîh bê-rawînêt; zivanda, marṭ (i) asô (pa-ân-i)-
frâz-ez-bôd snih jvît-karînit-gân, zanêt; né aêtûn (ka) môrt,—
(aê: nê rîman);—

35. "*Oh* holy Creator of *the* material-world ! If *he* be a
two-legged deadly wicked-man,—(non-aryan),—thus *an* un-
holy 'âsmok', how-many creatures of 'Spênâminuy' does (he)
contaminate,—(by contamination),—how-many (of them)
does *he* defile,—(by defilement) ?"—

36. Thereupon replied Ohrmazd: "Like a lizard whose
poison-is-dried-up, who is-dead a-year-before;
for, *whilst* living, *Oh* Spitamân Zaratuhst ! *the* two-legged,
deadly, wicked-man,—(non-aryan),—thus *an* unholy 'âsmok'
contaminates *the* creatures of 'Spênâminuy',—(with contami-
nation),—(whoever meets with him becomes wicked in nature);—
whilst living *he* defiles (them),—(with defilement);—
(whosoever meets with him, whoever has come with him, he-
too becomes wicked in nature);—

37. "living, *he*-smites *the* water; living, *he*-extinguishes
the fire; living, *he*-drives-away *the* (beneficent)-animal in-dis-
traction; living, *he*-strikes *the* holy man with *the*-blow (which)
causes *the*-senses-to-depart, *which*-separates-life from *the* body;
not so (when) dead,—(Note: *it* is not contaminating);—

38. "chi, zivanda, Spitamān Zaratūst: mar ī darvand ī dō-zang,—(an-aīr),—aētūn āsmōk an-asō, (ez) mart ī asō sīrīh kh^varīn, vastra, dār, nemaṭ, asin-(ayagen)-icha bê-barêṭ, nê aētūn (ka) mōrt, —(aē: nê rīman)."—

[Īn ez Awistā pētā. An-aīrān marg-arzān hama aētūn bût chun ak-dīn.

Sōsiyans gūpt, aē: "Ēmā pa ān-ī ōisān rīman nê bawīm; chi, ōisān zivanda darvand, mōrt marg-arzān hend; ōisān pa ān-ī ēmā rīman han bawēnd; chi, nasūs pa dāt hamār nê kūnēt."

Gōgōsnasp gūpt, aē: "Ōisān pa ān ī ēmā rīman nê bawēnd; chi, nasūs har kas ke nê pa dāt as awar nê dōbārēt; ēmā pa ān ī ōisān rīman han bawīm; chi, ez har dāt ē martōm asō han bawēt; chi, ez 'Tūiryanām Dakh^vyunām' pētā.]"

39. "Dātār ī-gêhān^v ī-ast-aūmandān, asō: ke-(ōisān) andar-mān (ō)-ham-barīm, asō Aūhr-mazd ! andar-ahū ī ast-aūmand,

38. "for, *whilst* living, *Oh* Spitamān Zaratuhst ! the two-legged, deadly, wicked-man,—(non-aryan),—thus *an* unholy 'āsmok' carries-away (from) *the* holy man *the* plenitude of-food, of-clothing, of-wood, of-felt, and-of-iron ; not so (when) dead,—(Note: *it is* not contaminating).—

[This *is* evident from the Avestā. The non-aryan sinners-deserving-death were all just like *those* of-the-wicked-religion.

Sosiyans said: "We may-not-become contaminated with their *corpses* ; for, they are wicked *whilst* living, sinners-deserving-death *when* dead ; they may verily become contaminated with our *corpses* ; for, *the* 'nasus' does not consider *the* creed."

Gogosnasp said: "They may not become contaminated with our *corpses* ; for, *the* 'nasus' does not rush upon any one in whose creed *it is* not maintained; we may verily become contaminated with their *corpses* ; for, men of any creed do become holy ; for *it is* evident from 'Tuirynām Dakh^vyunām'."]

39. "*Oh* holy Creator of-*the*-material-world ! (Those) houses in which *we* bring-together, *Oh* holy Ohrmazd ! in

âtas, û-hôm, û-barsôm, û-tast, û-hâvan; adîn, pas andar ân mân, sag ayûp mart̃ be-vitîrêṭ, chun ôi (vinâs) râ,—(ku, tâ né bawât),—varzând ôisân ke Mazd̃-yast (hend)?"

40. Az-as gûpt Aûhr-mazd̃, (ku): "Aûlâ, ez ân mân, (ê) barêṭ, Spitamân Zaratûst! âtas û-barsôm û-tast û-hôm û-hâvan; aûlâ, ez-(ân-mân), rista ê barêṭ; hûmânâ î-ôi, chun mart̃ (ke) dâṭihâ (pa bôrṭan bê ôi), ez dâṭihâ (pa khûrṭan as ê) barêṭ, û (ê) kh^varêṭ."

41. "Dâtâr î-gêhân î-ast-aûmandân, asô! ka, ôisân Mazd̃-yast ân âtas rawân-barênd awar (ô)-ân mân ku ân mart̃ bé-ṽarṭ?"

42. As-as gûpt Aûhr-mazd̃, (ku): "nohô-sawa awar-ê-mânênd, ôisân ke Mazd̃-yast (hend), pa-zamestân, û pa-hamîn mâh-drânâ;—

[aé, ka-s ham-bûn-icêh ez hamin andar aêṭûn bawêṭ chun ân gerâ.]—

material life, *the* fire, *the* 'barsom', *the* 'tast', *the* 'hom', *the* 'hâvan'; then *thereafter*, in such a house, a dog or a man may-die, how shall they that (are) Mazdyasnâns behave for his (sin),—(that-is, so-that *it* may not be)?"—

40. Thereupon replied Ohrmazd: "Out of-these-houses shall-*they*-remove, Oh Spitamân Zaratuhst! *the* fire, *the* 'barsom', *the* 'tast', *the* 'hom' and-*the*-hâvan'; out of-(these houses) shall-*they*-remove *the* dead; analogous-to this; just-as men (who *are*) lawful (to bring unto that *which is*) of-*the*-lawful-beings (to devour), (it) shall-be-brought and-devoured".

41. "Oh holy Creator of-*the*-material-world! When shall these Mazdyasnâns bring the fire in-progress on to-*the*-house where that man *has* died?"

42. Thereupon replied Ohrmazd: "*For*-nine-nights shall they that (are) Mazdyasnâns wait in winter, and in summer *for-a-month's-length*;—

[Note: when-it *is* quite within summer it will be just like 'ân gerâ'.]—

pas ôisân Mazd-yast ân âtas rawân-(ê)-barêt, awar ô-ân mân ku ân martî bê-viṭartî."

43. "Dâtâr i-géhân i-ast-âûmandân, asô! agar-icha ôisân Mazd-yast ân âtas rawân-barând, awar ô-ân mân ku ân martî bê-viṭartî, ez-andarôn nêma nohō-sawa (ayûp) ez-andarôn nêma mâh-drânâ: kaṭâr ôi hast tōjîsn?"

44. Az-as gûpt Aûhr-mazd, (ku): "pa ân-î ôi tanâpôhrî-kānîh dô satî pa-awar-zanîsnîh awar-zanîsn asp-astar, dô satî Srôsa-charanām".—

[Âtas, ez in jāk pêṭâ, ku: ka andar barêt, tanâpôhr-ê; û âw, ez pês pêṭâ, ku: ka bê-rêzêt tanâpôhr-ê; aêvak andar diṭ-ê.

În ez Awistâ pêṭâ. Ân bawêt ka andar khâna ê-dara yazîsn-ê sâkht-êstêt, vas sag-ê ayûp mart-ê andar bê-viṭirêt, yazîsn sar; ê chi, tōhî rîman. Ez dô aêvak, har chi pês sâyet bōrtan, aê: bê-barîsn. Âtas, ka aêtûn bê sâyet bōrtan, ka pa rist bê dahênd ê-cha bê dahîsn. Divâr nê bōrîsn.

(there) after these Mazdyasnâns shall-bring the fire in-progress on to-the-house where that man (*had*)-died."

43. "Oh holy Creator of the material-world! And-if these Mazdyasnâns will-bring the fire in-progress on to-the-house where that man *had*-died within nine-nights (or) within a-month's-length: what is his penalty?"

44. Thereupon replied Ohrmazd: "For his 'tanâpôhr'-sinfulness, he-shall-destroy two hundred with-destruction *with-the-horsewhip*, two hundred *with-the-Srosacharana*".—

[As to fire, it is evident from this text, that when one shall-bring it in, it will be a 'tanâpôhr'-sin; and as-to water, it is evident from the above, that when one shall-pour it, it will be a 'tanâpôhr'-sin; one sin consists in the other.

This is evident from the Avestâ. This happens when in a house having-one-door a 'yazîsn' is-prepared, a dog or a man dies within it, the 'yazîsn' is at an end; for the down-floor is contaminated. Of the-two one, whatever they can remove first, they-shall-remove. The fire, when they can thus(so) remove it that when they lay-down the dead, they shall-lay it down also. They shall not cut the wall.

Rōsan gūpt, aē: "Gel-in han bōrisn; gach-in né bōrisn."

Nohō-sawa ū mäh-drānā andarōn ū bē-rōn hīkhr ī gerā; har-chi ān-jāk ēstēt hīkhr gerā; ān ī pas rasēt a-pātyāw; ū aésam ān-jāk ēstēt bē tāsisn; kh^varīsn ī sākhta, andar si gām, pa yazīsn Yazdān akar-icha né sāyet.

Awarg gūpt, aē: "Véhān-icha kam kh^varīsn."

Bē, ān ī bē ez si gām, pas ez nohō sawa ū mäh-drānā, pa pātyāwīh sāyet. Ān ī nē sākht ēstēt, ē ka andar si gām, ū ē ka bē ez si gām, pas ez nohō-sawa ū mäh-drānā ka bē sākht pa hama kār sāyet. Kh^varīsn ī sākhta īn, ku: nān ī pōkhta, ū gōst ī pōkhta, ū birīsta, khūrīl karta.

Hast ke aētūn gūyēt, aē: har chi-s kār-ē awar nē awāyet kartan a-sākht dānisn.

Pa vēskar jvīt-karta; pa jāk aētūn bawēt chun andar ham

Rosan said: "*They*-shall verily cut *that-of-mud*; *they*-shall not cut that of 'gach'."

For-nine-nights and *a-month's-duration*, *the* inside and outside of *the* house is immense dry-dead-matter; whatever is there is immense dry-dead-matter; that which reaches later is impure for ceremonial purpose; and *the* 'aesam' which is there *they*-shall-scrape; prepared food within three steps is never fit for *the* worship of God.

Awarg said: "*The-faithful* shall *the* least partake-such-food."

But, that which is farther than three steps, shall-be-fit for sacred-ceremonial-purpose after nine nights and *a-month's-duration*. That which is not prepared is-fit for all purposes, when prepared, after nine nights and *a-month's-duration*, if it was either within three steps or farther than three steps. Prepared food is this: baked bread, and cooked, fried and minced meat.

There is one who thus says: "Any food on which one ought not to prepare a recipe, shall-be understood as unprepared."

In a-solitary-place it shall be otherwise; in an-inhabited-place it-shall-be just as in this house after nine nights and

khâna, pas ez nohō-sawa û mäh-drânâ. Gûmbaṭ ī âtasân aêṭûn bawêṭ chun vaskar; khâna ī pa kanda aêṭûn bawêṭ chun jvīṭ-karṭa; jvīṭ-karṭa aêṭûn bawêṭ chun dar-gās; û dar-gās, ka pa miyân ī rasta bê-êstêṭ, ez har kōsta ê tōhī rīman; ka ô kōst-ê vês ān kōst; ka a-s-kh-t ê r-m-â-t-a pa ê kâr awakantê êstêṭ pa jvīṭ-karṭa dârisn.

Hast ke aêṭûn gûyêṭ, aê : ka nay basta ê pa kâr karṭ-êstêṭ, pa jvīṭ-karṭa dârisn.

Ka azîr skanja-ê ayûp azîr parchan-ê bê-mîrêṭ, ān and jāk tahi rīman; ka awâz stânêṭ pa jāk pāk.]

45. "Dâtâr ī-gêhân ī-ast-aûmandân, asô ! ka andar mân ī Mazd-yastân, nâirîk ô-apûsih rasêṭ, aêva-mâha ayûp dô-mâha ayûp si-mâha ayûp chahâr-mâha ayûp panj-mâha ayûp sas-mâha ayûp hapt-mâha ayûp hast-mâha ayûp nohō-mâha ayûp dah-mâha,—(vas kâr nêst);—aêṭûn ān (ke) nâirîk (as) ān apûsih bê-rasêṭ aûz-aûstânih; chun ôi (vinâs) râ,—(ku, tâ né

a-month's-duration. The dome of fires is just like a solitary-place; the house which is in a lane is just like a separate 'kaṭa'; a separate 'kaṭa' is just like a court-yard (door-way); and when a doorway is in the middle of the road, the floor is contaminated on all the sides; if it leans the-more on one side, that side is contaminated; when tiles piled for a work are thrown, they-shall-consider them as a separate 'kaṭa'.

There is one who thus says: "When a structure of tied bamboos is prepared for work, they shall-consider it as a separate 'kaṭa'.

When one will-die underneath a machine or underneath a 'parchan', that much space and floor is contaminated, when they will-take it away, it is clean on the spot.]

45. "Oh holy Creator of-the-material-world ! When in this house that is of-the Mazdyasnân, a woman shall-attain to-pregnancy, one-month-gone or two-months or three-months or four-months or five months or six-months or seven-months or eight-months or nine-months or ten-months,—(it does not matter);—then the pregnancy of that woman attains-to expiry—

bawât),—varzānd ōisān ke Mazd-yast (hend)”?

46. Az-as gūpt Aûhr-mazd, (ku): “andar mân ī Mazd-yastān fraēst yōs-dāsar-zauni-tōm (ez hīkhr), khûsk-zamī-tōm,—(ku, nam pa ān paṭmāna nêst),—

‘ya nars kh^vâ aothrahê yatô’—

kamest-acha pa ōisān rās ē franāmēnd pahâ ū-stōr, âtas-ich ī Aûhr-mazd, barsōm-icha ī pa-asahih frāz-(vi)start, mart-icha ī asō”.

47. “Dātār ī-gēhān ī-ast-aûmandān, asō! chand drānâ ez âtas, chand drānâ ez âw, chand drānâ ez barsōm (ī pa asahih) frāz-(vi)start, chand drānâ ez martān ī asō”?

48. Az-as gupt Aûhr-mazd, (ku): “sī gām ez âtas, ū sī gām ez âw, sī gām ez barsōm (ī pa asahih) frāz-(vi)start, sī gām ez martān ī asō”.

49. “Aētūn ōi (vinās) rā,—(ku, tâ né bawât),—ōi-sān

of-life; how shall-they-act that (are) Mazdyasnāns, for-her (sin),—(that-is, so-that it may-not-take-place)?”—

46. Thereupon replied Ohrmazd: “*Which is in-this-house that-is of-Mazdyasnāns the-most-desired, of-the-cleanest-ground,—(from dry-dead-matter),—the-driest-of-ground,—(that-is, there is-no wetness over that extent),—*

[(Av.) ‘which is prepared for a man with-his-stockings’.]

“and-animals and-cattle and-the-fire of Ohrmazd and-the-barsom spread-forth with-holiness and-the-holy-man go-forth the-least on those paths.” (cf. III 15)

47. “*Oh holy Creator of-the-material-world! At what distance from the fire, at what distance from the water, at what distance from the ‘barsom’ spread-forth (with holiness), at what distance from the holy men?*” (cf. III 16)

48. Thereupon replied Ohrmazd: “*Thirty paces from the fire, thirty paces from the water, thirty paces from the ‘barsom’ spread-forth (with holiness), and three paces from the holy men.* (cf. III 17)

49. Then, for-her (sin),—(that-is, so-that it may-not-

Mazd-yast īm zamī pa-pêramûn-dêzîsnîh pêramûn-(ê)-dêzând,—
(ku, frachîn kaṭ é kûnând),—(vas) pa-kh^varîsn pas (ê) astînénd
ôisân ke Mazd-yast (hend), (vas) pa-vastra pas (ê) astînénd
ôisân ke Mazd-yast (hend).—

[Awarg gûpt, aé: “aévak-mâha ayûp dô-mâha ayûp dah-
mâha kâr nêst; chi, awûstapî, nasâh pa aêvarîh bawêṭ. Vad
aêvar dânéṭ, ku: ‘awûstan hom’, hama ka-s chîs paṭas pêṭâ bawêṭ,
as pa īn dârisn ku ez dastân. Ka aêvar dânéṭ ku: ‘awûstan
hom’, bé ka aêvar dânéṭ ku nasâ, vad pa-cha ân-icha né dârisn.

Sôsiyans gûpt, aé: “andar var-aûmandîh é han é aûzmâ-
yîsn; ka-s gasta é bê-âyeṭ, sag bê-numâyîsn; pa dô tan as andar
gô-méz awakanîsn; ka awâz ô spêtîh varṭêṭ, as pa nasâ dârisn.

‘Gechô yâ gere’: pa har dô râs rînan han bawêṭ, hamkar-
zakîh bé vichînîṭan.

Nisâpôhr gûpt, aé: pa junbînîṭan nê bawêṭ; chi-as andar
kh^vêskârîh.

take-place),—these Mazdyasnâns shall enclose this ground
with an enclosure,—(that-is, they-shall-prepare a dwelling of
‘frachîn’),—they that (are) Mazdyasnâns shall then establish
(it) with eatables,—they that (are) Mazdyasnâns shall then
establish (it) with clothes.—(cf. III 18)

[Awarg said: “It does-not-matter *whether it is one-month-
long or two-months or ten-months*; for, pregnancy and dead-
condition are with indubitability. Unless a *woman* certainly
knows: ‘I-am pregnant’, whenever *anything* appears thereto,
she shall-consider it *to be due-to* menstruation. When *she*
certainly knows: ‘I am pregnant’, unless *she* certainly knows
that *it is* dead-matter, she shall-not-consider *it* as that.

Sosiyans said: “In a *case of* doubtfulness, *they* shall
verily test it; if a knot comes out, *it shall-be-shown-to the dog*;
they-shall-cast it with two persons in bull’s urine; if *it be-*
comes white, *they*-shall-consider it *to-be* dead-matter.

(Av.) ‘Gechô yâ gere’. *She* will verily become contaminated
in both *the* ways; contact *is to-be* ‘vichînîṭan’.

Nisâpôhr said: *one* shall not be contaminated by shaking;
for-*it is* in the performance of his duty.

Ka andar tan bé art, sag rà. né pâyisn; pa dô mart bé-hanchisn, har dô tan pa baresnûm, vastra pa khsvasmahân (khsvasmaonghó); pa ham-karzakîh jvitar nêst.

Ka andar tan a-pêtâ bê bawêt eş nêst; ka ham karṭa karṭa be-aûptêt, har karṭa-ê jâk û tahi rîman han kûnêt. 'Jâk' ân jâk ku bé-aûptêt; 'tahi' ân jâk ku pêtâ bawêt.

Hast ke aêtûn gûyet, aê: "Jâk rîman nê kûnêt, vad hama bê-âyet; aê: nê sôyisn."

Ka dô hast, bê ân í aêva-tôm, ka ân môrtâ bê-âyet, as ân í zîvanda nâfa bôriṭan, vad ôi-cha han sôyisn. Ka aêvak-icha zîvanda hast, âtas han sôzisn; û ka aêvak-ich zîvanda nêst, ke paharêz í apôrnâya rà gûyet, as nê sôzînisn; ke ân í zîyâna rà gûyet, as nê sôzisn. Ka bê-âyet, awâz-sawêt, as nê-sôyisn, as han paharêzîsn.

Zan í awûstan, ka-s ez sôstan bêm, as nê sôyisn, vas han

If it (the still-born) has stuck in the body, they shall-not-wait for the dog; they shall-draw-it-out by the help of two men; they-both shall clean their bodies with the 'baresnum', their clothes with the 'khsvasmâonghó'; in-case-of contact, it is-not otherwise.

When *it* will-disappear in the body, *it*-does-not-matter; when the same falls-off piece-by-piece, each piece does make the 'jâk' and the 'tahi' contaminated. 'Jâk' is the place where *it*-falls-off; 'tahi' is the place where *it* becomes apparent (visible).

There is one who thus says: "It will-not-contaminate the place, until the whole body comes-out; note: they shall-not wash it".

If *it* be twin that are born, but the first when *it* will-be still-born, they shall-cut the navel of the one-born-alive and they-shall-clean it-too. Even when one is living, they-shall-kindle the fire; and if none is living, he who speaks for the preservation of the babe says: "It shall-not-be-kindled"; he who is for the begetter says: they-shall-not-kindle it. When *it*-comes to life and passes-away, they shall-not-wash it, they-shall-abstain-from it.

If there be fear of washing a pregnant woman, they-shall-

paharêzîsn. Apôrnâya, ka ez sôstan bêm, as né sôyîsn, vas né paharêzîsn. Pêtar han sôyîsn ; vas kas-ê awâ andar nîsînîsn.

(Visûpta ?) Vad jûpta vinâsta, vad-as(nasâ ?) chehal rôz, hama ka-s awâ chîs-ê paṭas pêṭâ bawêṭ, bê ka aêvar dânet ku nê ez ân vad-as(nasâ ?) pa in dârisn ku ez ân dastân ? Pas ez chehal rôz, bê ka aêvar dânet ku ez nasâ, pa in dârisn ku ez dastân.]

50. "Dâtâr i-gêhân i-ast-aûmandân, asô ! chi ân (ke) nâirik fra-tôm ez-kh^varîsnân kh^varât ?"

51. Az-as gûpt Aûhr-mazd, (ku) "(ân) i gâv (gô)-mêz, (ân-i âtas) âtrôstar ; si apisina (gô-mêz) ayûp sas ayûp nohó, ôisân dêzân bê-hêlisnîh (râ), ez-andarôn nêma i bôrtâr aûrûswar ; — [aô : fra-tôm-as chîs-ê in kh^varîsn ez Awistâ pêṭâ. Vad sôyêṭ, hama ka khvarêṭ, aô : sâyêṭ. Var i Âtas i Varahrân sâyêṭ. Gô-mêz i gâv i gosn 𐬔𐬀𐬎𐬌 pa 𐬔𐬀𐬎𐬌, mâṭa nê sâyêṭ.

not-wash her, *they* shall indeed take-care of (abstain-from) her. If *there be* fear of washing a babe, *they*-shall-not-wash it, nor shall-*they*-abstain-from it. A father shall wash *the babe* ; a person shall(may)-sit in with him.

Upto forty days whenever disintegrated(visûpta) and putrefied dead-matter becomes visible with something thereto, unless *she* certainly knows that *it is* no part of the dead-matter, *she*-shall-consider that *it is* due-to the *menstruation*. After forty days, unless *she* certainly knows that *it is* due-to dead-matter, *she*-shall-consider that *it is* due-to menstruation.

50. "Oh holy Creator of-*the*-material-world ! Of-foods what shall the woman first eat ?"

51. Thereupon replied Ohrmazd : "(The) urine of-*the*-bull, (the) ashes (of-*the*-fire) ; three sprays of-(bull's-urine) or six or nine, (in-order-to) expel these 'dakhmas' within-side of the regions of *the* womb" ; —

[Note : She shall-partake this the first thing, as evident from *the* Avestâ. Till *they*-wash *her*, whatever *she*-will-partake, *it is*-proper. The ashes of *the* Âtas Bahram is-proper. The 'gomôz' of *the* stallion bull 𐬔𐬀𐬎𐬌 𐬔𐬀𐬎𐬌, *that* of *the* female is-not-proper.

Hast ke aētūn gūyeṭ, aē: "sāyeṭ; pa māṭa-var, māṭa pa nāfa (vācha?)."

Var ī ātas ī kaṭayī sāyeṭ. Var paṭmāna nē karṭ-êstêṭ.

Hast ke aētūn gūyeṭ, aē: andāza gūyeṭ.

Ka andar gômêz awa-kanêṭ awâz kh^varêṭ, aē: sāyeṭ. Ka aûlâ dahān awa-kanêṭ, vas gômêz ez pas awâz kh^varêṭ, aē: sāyeṭ.]

52. "Pas (ān) ī bê-khsist asp pēm ū-gāv ū-mēs ū-būz, ham (in)-vāwrikān, (ān-icha ī) ez-(in)-vāwrikān;—

[ê chis ô pēs gūyoin;]—

gôst pôkhta an-âw, jav-acha hûta (ârta?) an-âw, maya-cha an-âw,"-(ke-s âw andar nê bawêṭ).—

[Aē: andar si-sawa ves chis nē (ez in?) pāṭakhsâ khûrtan ku ān ez Awistâ pêṭi.

Sôsiyans gūpt, aē: 'nān-icha ī khûsk pāṭakhsâ khûrtan'.]

There is one who thus says: "it-is-proper; especially, of a female with a young one."

The ashes of the 'Ātas Kadah' is-proper; the measure of ashes is-not-fixed.

There is one who thus says; he-mentions the proportion: "When they-throw (she-throws) it into the bull's urine, and quaffs it, it is-proper. When she-throws it into(over) the mouth, she quaffs the bull's-urine after it; it is-proper.]

52. "*And thereafter the flowing milk of-mares, of-cows, of-sheep, of-goats, with cream-covering it, (even-that which is free) from (this) cream*";—

[This thing I-will-mention later;]—

"and-cooked meat without-water, and-corn grinded without-water, and-wine without-water,"—(in which there is no water).

[Note: During the first three nights, she is not authorized to-partake of more things than those evident from the Avestâ.

Sosiyans said: she is authorized to-partake even dry bread.]

53. "Dāṭār ī-gēhān ī-ast-aūmandān, asō! chand drānā-^V₃₃ awar-mānānd, (vasān) chand drānā awar-mānisnīh hast, (ka) kh^Varēnd gōst ū-jav ū-maya?"

54. Az-as gūpt Aūhr-mazd, (ku): "si-sawa awar-(ē)-mānēnd, (vasān) si-sawa awar-mānisnīh hast, (ka) kh^Varēnd gōst ū-jav ū-maya; (ān ī) pas ez-si-sawa, aūlā tan (aé) sōyēt, aūlā vastra, pa-gōmēz, pa-cha-āw, pa nohō mak awar bē, aētūn yosdāsar."

55. "Dāṭār ī-gēhān ī-ast-aūmandān, asō! chand drānā awar-mānānd, (vasān) chand drānā awar-mānisnīh hast pas ez si-sawa, (ku) ayūjīt-(ō)-gās, (ū) ayūjīt-(ō)-kh^Varīsn, (ū) ayūjīt-(ō)-vastra (ū)-ayūjīt-(ō)-hān Mazd-yastān, (pa ham-karzākīh)?"

56. Az-as gūpt Aūhr-mazd, (ku): "nohō-sawa awar-(ē)-mānēnd, (vasān) nohō-sawa awar-mānisnīh hast pas ez si-sawa, (ka) ayūjīt-(ō)-gās, (ū) ayūjīt-(ō)-kh^Varīsn, (ū) ayūjīt-(ō)-vastra (ū) ayūjīt-(ō)-hān Mazd-yastān; (ān ī) pas ez nohō-sawa, aūlā

53. "Oh holy Creator of *the*-material-world! How long shall *they*-wait, how long is (their) awaiting, (when) *they*-may-eat (partake of) meat and-corn and-wine?"

54. Thereupon replied Ohrmazd: "*For*-three-nights *they*-shall-wait, three-nights is (their) awaiting, (when) *they*-may-partake-of meat and-corn and-wine; and-after (the) three-nights, off shall *she*-wash *her* body, off *her* clothes, with-bull's-urine and-with-water, over *the* nine holes, thus shall-*they* make *her* pure."

55. "Oh holy Creator of *the*-material-world! How long shall *they*-wait, how long is (their) awaiting after *the* three-nights (when) *she*-may-be-united-(to)-*her*-place, united-(to)-food, united-(to)-clothes, united-(to)-other Mazdyasnāns,—(by contact)?"—

56. Thereupon replied Ohrmazd: "*For*-nine-nights *they*-shall-wait, nine nights is (their) awaiting after *the*-three-nights, (when) *she*-may-be-united-(to)-*her*-place, united-(to)-food, united-(to)-clothes, united-(to)-other Mazdyasnāns; and-after *the*-nine-nights, off shall *she*-wash *her* body, off *her*

tan (aē) sōyēt, aūlā vastra, pa gō-mēz, pa-cha āw awar, aētun yōsdāsar.—

[Aē: ka-s aētūn bō-sōyēt, as pas-icha har si-sawa aēvak-bār tan ū vastra pa gō-mēz ū āw bē-sōyīsn. Vastra, ka bār awadōm sōyēt, aē: sāyet; ū ka kazd sōyēt, aē: nē sāyet; ka dar āw sōyēt, aē: sāyet; ka, har si bār, ez dastān sōyēt, aē sāyet. In, bē ka pa gō-mēz sōyēt, ū hama tan sōyēt, vad nē sāyet. Dastān, pa har chi sōyēt, ū chand sōyēt, aē: pa sōst dārisn. Andar nohō-sawa kār pa mahamānīh nē pātakhsā karṭan; ka kūnēt, aē: nē.....a-kār.

Ān ī gūyom pa margīh ū rēstakīh; chi ān andar si-sawa pātakhsā.

Andar ān nohō-sawa ka vāj askahūnēt, as vāj dahisn (girisn?); ka vāj nē askahūnēt, barsōm chiṭan, darōn yastan dastōbarihā.

Ū ka, a-kh^vēskārihā, dast ō āw ū ātas rasēt, tanāpōhr ō

clothes with-bull's-urine and-with-water, over *the nine holes*, thus *shall-they-make her pure*.”—

[Note: When *they* clean her thus, even-then *they* shall-clean her body and clothes with bull's-urine and water once every three nights. If *they*-clean *the* clothes *the* last time, note: *it-is-proper*; and if *they*-clean *them* *the* first time, *it-is* not-proper; if *they*-clean them in water, note: *it-is-proper*; if *they* clean *her* all *the* three times from menstruation, *it-is-proper*. In this case, unless *they* clean *her* with-bull's-urine, and clean *her* whole body, *it-is-not-proper*. In case of menstruation, with whatever *they* clean *her* and how-often(how many-times) *they*-clean *her*: *she* shall-be-considered as cleansed. Within the nine-nights *it is* not lawful to-do *any* work, 'pa mahamānīh'; if *she* does, note: *it is* not lawful; *it is* useless. This that *I*-say *is* in case of death and wounded-condition; for that during *the* three nights *is* authorized.

During these nine nights if she takes grace, *they*-shall-give her *the* grace; if *she* does not take grace, *she is* authorized to-cull *the* 'barsom' and to-consecrate *the*-darōn'.

And when without-work-of-duty, her hands reach *the*

bûn. Pa andarg-vênîsn chis rîman nê kûnêt. Pa ham karza-
kih aêtûn bawêt chun dastân.]

57. "Dâtâr î-gêhân î-ast-aûmandân, asô! ke ôisân vastra
(ô)-ham-ayûjît, pas (ka) yôsdâsar frâz-sôst?—

[Hast ke aêtûn gûyêt, aê: "chun ôisân vastra ô-ham-ayûj-
ênd, pas ka yosdâsar frâz-sôst?"]—

"zôt, û hâvanân, û âtra-vakhs, û fra-bôrtâr, û âberet, û
âsnatar û ratwîskar û srôsâ-varz âsravan martôm, û aratêstâr û
vâstryavs?"

58. Az-as gûpt Aûhr-mazd, (ku): ma ôisân vastra (ô)-ham-
ayûjênd, pas (ka) yôsdâsar frâz-sôst zôt, ma hâvanân, ma âtra-
vakhs, ma fra-bôrtâr, ma âberet, ma âsnatar, ma ratwîskar,
ma srôsâ-varz, ma âsravan martôm,—(né andar yazîsn),—ma
aratêstâr, ma vâstryavs.

59. "Ka andar mân î Mazd-yastân nârik dastân hât,
water and the fire, a 'tanâpohr'-sin originates. She does-not-
contaminate anything by looking-in. By contact it so
happens as in the case of menstruation.]—

57. "Oh holy Creator of-the-material-world! With whom
shall those clothes be-united, afterwards (when) they are
purified and cleansed?—

[There is one who thus says: "How shall-they-unite those
clothes afterwards when they are purified and cleansed?"]
with-the 'zotar' or the 'hâvanân' or the 'âtra-vakhs' or the
'frabôrtâr' or the 'âberet' or the 'âsnatar' or the 'rathwiskar' or
the 'srôsâvarz' or the 'âsravan' man or the 'aratêstâr' or the
'vâstryavs'?"

58. Thereupon replied Ohrmazd: "May-they-not-unite
these clothes afterwards (when) they-are-purified and cleansed,
neither with-the 'zotar' nor 'hâvanân', nor 'âtravakhs' nor fra-
bôrtâr' nor 'âberet' nor 'âsnatar' nor 'rathwiskar' nor 'srôsâvarz'
nor the 'âsravan' man,—(not in the 'yazîsn'),—nor 'aratêstâr'
nor 'vâstryavs'.

59. "If in-this-house which is of-the-Mazdyasnâns, there-
be a menstruating woman, or an invalid of-a-smitten-limb of

ayûp skandag ī zaṭ pīsa ī awar-īrīt-gās (ī armést),—(aé: ka yast né kart̃ éstét),—

aētûn ôisân hast (vi)stara, û bâlisn, awar-nihûmb, hama ez ân ka pa (har) dô dast fra-nāmīsn bē-barât,—(ku, vinasta û pûta bē-bawât).

[Vi-stara pa 'khsvasmâonhô' âwâyet̃ sôstan; vas âw bēsisnīh paṭas nē-bawēt̃; vas visât-dôbârisnīh han nē kûnisn. Ān-ī pa 'khsvasmâonhô' sôst êstét̃, as âw-bēsisnīh paṭas nē bawēt̃. Vas visât-dôbârisnīh han kûnisn. Ān ī pa hīkhr gêtâi rīman bût̃ êstét̃ as har dô han kûnisn; ī ân ī dastân û ân-ich ī pa aēva-bar dastân, jvitar nē gûpt̃.]—

60. Chi, nē, Aûhr-mazd (ô) ân kût̃ kh^vasta bē hêlisnīh dât̃,—(ô akârīh, ham-bûn-icha),—nē asparan-masâ,—(chand jôjan-ê),—û nē ân-and-icha-masâ,—(chand ô pēs gûyom),—chand ân (ke) charâtīk, awar (pa ân) paṭmâna pa-hêlisnīh-hêlêt̃,—(ô dûk-ê).—

an organ from which matter oozes, (who is convalescent), (note: when *he* has-not-performed *the* 'yast'), —

“‘thus theirs are *the* carpet, *the* pillow, *the* over-sheet', ever from-the-time till when *he*-may-offer obeisance with both-*the*-hands”,—(that-is, the clothing may-be worn-out and in-tatters).

[*The* carpet ought to-be-washed by *the* 'khsvasmâonhô' process; *the* affliction-to-water shall-not-take-place thereby; *they* shall-not-commit *the*-sin-of-going-bare-bodied therefore; *the* affliction-to-water shall-not-take-place by that which is cleansed by *the* 'six-months' process. *He*-may-veryly-commit *the*-sin-of-going-bare-bodied. He who has been contaminated with earthly dry-dead-matter, may certainly commit both; the uncleanness of menstruation and even that which is owing to 'aēvabar' menstruation are not said to be separate.]—

60. For, Ohrmazd *has* not given the smallest possession (for) neglecting,—(for uselessness at-all),—neither of-an-asparan-worth,—(equal-to a 'jojan'),—nor even-of-as-much-worth,—(how-much *I*-will-just-say),—as she (who is) *the* spinning-maid wastes-by-wasting up (to that) measure,—(for a spin.)—

61. Agar-icha ôisân Mazd-yast, awar ân rîst, agar (pa ân) paṭmāna frāz-hêlêt, chand ân (ke) charâtîk, awar (pa ân) paṭmāna pa-hêlisnîh-hêlêt,—(ô dûk-ê),—(ke) zivanda né bawêt asô,—(ku, bé né vichâret),—(as) môrt né-bakhsênd (ân) î pahalôm ahvân.

62. Tôm ahvân han-bâret î darvandân,—(ku-s han-bâr ô ân jâk kart-bawêt),—

(î) tôm-arzânîyân,—(ku-sân jâk),—

(î) tôm-tôkhmakân,—(ku, ân drûj ke martôm darvand kûnêt, as tôkhma ez ân jâk),—

(î) tôm,—(ku, jâk târîk);—

[Rôsan gûpt, aê: “târîkîh pa dast frâz sâyet giraptan.”]—

Tôm ahvân, (î smâ ke) darvand (î), (atân) kûnîsn î kh^vês, (ke ân î) kh^vês dîn bé-awaspâret, ô (ân î) vaṭ-tôm ahvân.

61. And-if these Mazdyasnâns will-waste over the dead up (to that) measure, as-much-as she (who is) *the* spinning-maid wastes by-wasting up (to that) measure,—(for a spin),—when-living *he-will-not-be* holy,—(that-is, he cannot expiate *his* sin),—(him) *when-dead they-will-not-allot* (that) best of existence.

62. He-makes-provision *for the* dark existence which is of-the-wicked-beings,—(that-is, he shall-have-prepared *the* provision for that place),—(of) *those-deserving-darkness*,—(that-is, *it is* their place),—(of) *those-of-the-race-of-darkness*,—(that-is, *the* seed of the ‘druj’ who makes man wicked is from that place),—(which) is dark,—(that-is, dark place);—

[Rosan said: “Darkness *such as* can-be-caught by *the* hand”.]—

to the dark existence, *your* own actions, (which is) *your-*own conduct, will-entrust you, *Oh* you (who are) wicked ! to (that which is) the worst of existence.

SASOM PARGART BÛN

1. "Chand drânâ zamân in zamî an-âwițân,—(ku, pa-cha han-icha kâr nê sâyet),—ku pa-ân (awar) sag (ayûp) martî bê-vițîrêt?"

Az-as gûpti Aûhr-mazd, (ku): "Sâl-drânâ, asô Zaratûst! in zamî an-âwițân,—(ku, pa-cha han-icha kâr nê sâyet),—ku-s ân (awar bê) sag (ayûp) martî bê-vițîrêt.

2. "Ma-cha pas-ich Mazd-yast ân zamî ê kârênd, ma âw (awar)-hêlênd, ku-pa-ân (awar) sag (ayûp) martî vițîrêt, ez-andarôn-ucîna sâl-drânâ; pa-kâma, pas, Mazd-yastân ân hân zamî (ê) kârênd,—(pêramûn vas),—pa-kâma âw (awar ê) hêlênd.

3. "Agar Mazd-yast ân zamî kârênd, agar-(as) âw (awar) hêlênd, ku-pa-ân (ayûp) martî bê-vițîrêt, ez-andarôn-nêma sâl-drânâ, (chun ke) pa-nasû-nikânih pas âstârênd, ôisân ke Mazd-yastân (hend),—âw,—(ka bê-rêzênd),—zamî,—(ka bê-kanênd),—û-aûrvar,—(ka bê-kârênd)."—

COMMENCEMENT OF THE SIXTH PARGARD

1. "*For-what length of time is this land not-tillable,—(that-is, is-not-fit even-for any-the-least work),—(up)on which dogs or men die?*"

Thereupon replied Ohrmazd: "*For-a-year's-length, Oh holy Zaratuhst! this land is not-tillable,—(that-is, not-fit even-for any-the-least work),—(over) which dogs (or) men die.*

2. "*And the-Mazdayasnâns shall not thereafter till that land, nor sprinkle water (over it), (up)on which dogs (or) men die, within a-year's-length; at-will, thereafter, the Mazdayasnâns may-till that other land,—(around it),—at-will, they-may sprinkle water (over it).*

3. "*If the-Mazdayasnâns will-till that land, if they will-sprinkle water (over it), (up)on which dogs (or) men die, within a-year's-length, they that (are) Mazdayasnâns will then become-culpable(sinners) (as those who are) by-burying-the-corpse, against the-water,—(when they-pour it),—the-earth,—(when they-dig it),—and-the-plant,—(when they sow it)."*—

4. "Dāṭar ī-gēhān ī-ast-aūmandān, asō ! agar Mazd-yast ān zamī kārēnd, agar-as āw (awar) hēlēnd, ku-pa-ān (awar) sag (ayūp) martē bē-viṭirēt, ez-andarōn-nēma sāl-drānā, kaṭār ōi hast tōjīn?"

5. Az-as gūpt Aūhr-mazd, (ku): "Pa-(ān-ī)-ōi tanāpōhrī-kānīh, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ Srōsa-charanām."—

[Aē: īn zamī ān hamār ke-s kas paṭas bē-viṭirēt; ka-s mūy ō tā awāz ō zamī ēstēt, tan drānā ū pahānā, zamī tā ō āw hama rīman, aētūn chum satēt.

Hast ke aētūn gūyot aē: bē aūzīsn sāl-drānā nē kanīsn, vas āw awar nē hēlīsn.

Ka kand ū kēst, tanāpōhr-ē vinās; ka-s āw awar hēlēt, tanāpōhr-ē; ū ka har si kūnēt, dō tanāpōhr.

Ka-s dār-ē ī tar awar bē-awakēnēt, vas kand bawēt, vas kēst bawēt nē nihūmbīsn, vas awar nē rawīsn; ka nihūmbēt, ayūp-as awar rapēt, vinās nē kart-ēstēt.

4. "Oh holy Creator of *the*-material-world ! If *the*-Mazd-yasnāns will-till that land, if *they* will-sprinkle water (over it), (up)on which dogs (or) men die, within a-year's-length: what is its (his) penalty?"

5. Thereupon replied Ohrmazd: "For his 'tanāpōhr'-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horse-whip, two hundred *with-the*-Srosacharana".—

[Note: Consider this land *to be* that on which a person passes-away; when a single hair remains on *the* land, *the* entire land up-to *the* water *underneath it*, is contaminated, upto *the* length and breadth of *the* body, just as *it* lies.

There is one who thus says: "*They* shall neither dig nor till *it* without *the* passing of-a-year's-length; nor shall-*they* pour water over it.

If *it be* dug and tilled, *it is* a 'tanāpōhr' sin; when *one* pours water over it, *it is* a 'tanāpōhr' sin; and if *they* do all *the* three, *it is* two 'tanāpōhr'-sins.

When *one* casts a fresh wood over it, if it be dug, it be tilled, *it shall* not be covered, *one* shall not tread over it; when *one* covers or treads over it, no sin is committed.

Har chi awâ zamî, aê: aêva-karṭa, ka-s paṭas bê-mirêt, zamî rîman han kûnêt; an î jvîṭ-karṭa nè-kûnêt. Bê khêst û khâk û rêg-icha pa in sôn. În chun âtrôstar-î khûrt, sig-î khûrt, gach-î khûrt, khâk-î khûrt, arṭ-î khûrt, aêvak awâ diṭ, aê: jvîṭ-karṭa; pa chis î kh^vês aêva-karṭa; awâ zamî, aê: jvîṭ-karṭa.

Sigîn, gachîn, Awarg gûpt, aê: aêva-karṭa; Gôgôsnasp gûpt, aê: an-and jâk.

Sig, ka bê-hêlêt awâ zamî, aê: pa paṭmâna pâk bê-bawêt; ka bê-kanêt, bê-sôyêt, pa jâk pâk bê-bawêt; ka bê-kanêt, bê nè sôyêt, akar-icha pâk nè bawêt.

Ka awar dâr-ê bê-mirêt, ka awar mâta-var bê-mirêt, zamî rîman; û ka awar azg bê-mirêt, ya-s az-as rôst, zamî pâk.

Ka andar ۛۛۛۛ (khâna ?) bê-mirêt, ka chis-ê awâz ô pâya nè êstêt, zamî pâk; ka-s chis-ê awâz ô pâya êstêt, pâya awâ zamî aê-karṭ êstêt, zamî rîman. Tak aêṭun bawêt

Whatever *is* with the land made-one, when *one* dies on it, does contaminate *the* land; that which *is* made-separate does not. But (Save) bricks, dust and sand-too *are* of this class. These such-as pounded ashes pounded stone, pounded lime, pounded dust, pounded flour, *when* one with *the*-other *are* made-separate; in *their* own substance *they are* made-one; *when* with *the* land, note: *they are* made-separate.

A *thing* of-stone or of-lime, Awarg said: "*is* made-one"; Gogosnasp said: "*only* that much space".

Stone, when *they* let it *lie* with *the* land, will-be clean in-due-time; if *they*-dig and wash it, it will-be clean on *the* spot; if *they*-dig it, but do-not wash it, it will never be pure.

If *one*-shall-die over a wood, when *he* will-die over *the* 'mâtavar', *the* land *is* contaminated; when *he* will-die over *the* branch which *has* grown from-it, *the* land *is* clean.

When *one*-shall-die in a house, when nothing remains on the foundation, *the* land *is* clean: when something remains on its foundation, and *the* foundation is made-one with *the* land, *the* land *is* contaminated; 'Tak' will-be just like *the* terrace.

chun bān. Ka awar bān bē-mīrēt, ka-s chis-ē awāz ō palēān né éstēt, bān tā ō askōp rīman; askōp, tahī pāk; kas chis-ē awāz ō palēān éstēt, bān tā ō askōp rīman, zamī tā ō āw rīman; askōp, tahī né rōsana.

Ka andar jāk-ē bē-mīrēt, har dō rīman han kūnēt: jāk ū tahī; jāk ān jāk ku bē-aūptēt, ū tahi ān jāk ku-s gān bē-sawēt.

Hast ke aētūn gūyet, aē: “ān jāk rīman né bawēt.”

Ka awar khūmb-ē ī maya bē-mīrēt, khūmb a-kār, ū maya aētūn bawēt chun khvarīsn andar si gām; ū ka-s andar maya bē-mīrēt, ka-s chis-ē awāz ō khūmb né éstēt, khūmb pa aūskar sāyet.]

6. “Dātār ī-gēhān ī-ast-aūmandān, asō! agar (vasān)-kāma-hāt, Mazd-yastān, zamī-(ī-ā)-rōyīsn-aūmand,—(aē: ka kārēnd rōyēt),—pa hikhtan,—(namb kartan),—kēstan,—(kandān),—(tokhm awar) parakandan; chun ōi (vinās) rā, (ku, tā né bawāt),—varzānd ōisān ke Mazd-yast (hend)?”

If *one* shall-die over *the* terrace, when-of-it nothing remains on *the* steps-of-the-ladder, *the* terrace upto *the* roof is contaminated; *the* roof and *the* floor are clean; if-of-it something remains on its steps, *the* terrace upto *the* roof is contaminated, *the* land is contaminated upto *the* water; as to *the* roof and *the* floor it is not clear.

If *one* shall-die in a place, *it* verily contaminates both: *the* place and *the* floor; ‘jāk’ is the place where *it* falls-down; and ‘tahī’ is the place where-his life departs.

There is *one* who thus says: “*It* will not contaminate *the* place”.

If *one*-shall-die over a jar of wine, *the* jar is useless, and the wine will-be just like food within three steps of a *dead* body. And when-he will-die in *the* wine, when nothing of it remains on *the* jar, it-is proper to-dry *the* jar.]

6. “Oh holy Creator of-the-material-world! If (they) the Mazdyasnāns wish to-besprinkle,—(to-make wet),—to-till,—(to-dig or plough),—and-to-scatter (the seeds over) *the* cultivable land,—(note: when *they* will-sow, *the* plants will-grow),—how shall-they that (are) the-Mazd-yasnāns act for-his-(sin),—(that-is; so-that it may-not-take-place)?”—

7. Az-as gūpt Aûhr-mazd, (ku): "Aētûm, ôi (vinâs) râ,—(ku, tâ nê bawât),—ôisân (ke) Mazd-yast (hend) in zamî bê-(ê)-nikîrênd ez-ôisân ast, vars, nâkhûn é mûtrîsn, khûn-tachîsnîh."

8. "Dâtâr î-gêhân î-ast-aûmandân, asô ! agar né bê-niki-rênd ez-ôisân ast, û vâta, û mûtrîsn, û khûn-tachîsnîh: katâr ôi hast tôjîsn?"

9. Az-as gūpt Aûhr-mazd, (ku): "Pa ân-(i)-ôî tanâpôhrî-kânîh, dô saț pa-awar-zanîsnîh awar-zanîsn asp-astar, dô saț Srôsa-charanâm."

[Sôsiyans gūpt, aé: "În ân bawêț ka-s awar-rasêț. Tâ ka-s awar né rasêț, framân spôkhtan râ vês nêst ku Srôsa-charanâm-ê."

Kay-rât-bôjîț gūpt, aé: "În tanâpôhr-ê framân spôkhtan râ: tâ ka-s awar-rasêț, aé: margarzân.]

10. "Dâtâr î-gêhân î-ast-aûmandân, asô ! ke (ân) ast awar-hêlêț î sag î bê-vîțarț ayûp marțômân ân-and chand (ân) î kasîst

7. "Thereupon replied Ohrmazd: "Then, for-his-(sin),—(that-is, so that *it* may-not-take-place),—those (that are) Mazdyasnâns must-examine this earth from-these bones, hair, nails, urine *and-flowing-of-blood*."

8. *Oh* holy Creator of-*the*-material-world ! If they will-not-examine *it* from-these bones, hair, nails, urine *and-flowing-of-blood*: what is its penalty?"

9. Thereupon replied Ohrmazd: "For his 'tanâpôhr'-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horsewhip, two hundred *with-the*-Srosacharana'."

[Sosiyaans said: "This is that when-he comes up. Until *he has* not come-up, the sin for infringing *the* enjoiment is-not more then a 'Srosacharana'."

Kay-rât-bôjîț said: "This *is* a 'tanâpôhr' for infringing *the* enjoiment; as-soon-as *he has* come-up, note: *it is* a *sin-deserving-death*"].

10. "*Oh* holy Creator of-*the*-material-world ! Whoso throws (the) bone of-dogs or of-men 'dead as-much as *the* fore-

angūst frāz-tōm baja; agar ez-ān (bē)-rapt-(ēstēt) 'us',—(char-wisn),—ū 'ūth'-rōbisnīh,—(mazg);—kaṭār ōi hast tōjīsn?"

11. Az-as gūpt Aūhr-mazd, (ku): "Sī pa-awar-zanisnīh awar-zanisn asp-astar, sī Srosa-charanām."

12. "Dāṭār ī-gēhān ī-ast-aūmandān, asō! ke (ān) ast awar-hēlēt ī sag ī bē-ṽīṭarṭ ayūp marṭōmān ān-and awar chand miyāna angūst frāz-tōm baja; agar ez-ān (bē)-rapt-(ēstēt) 'ūth'—(charwisn),—'ūth'-rōbisnīh,—(mazg);—kaṭār ōi hast tōjīsn?"

13. Az-as gūpt Aūhr-mazd, (ku): "Panjāh pa-awar-zanisnīh awar-zanisn asp-astar, panjāh Srōsa-charanām."

14. "Dāṭār ī-gēhān ī-ast-aūmandān, asō! ke (ān) ast awar-hēlēt ī sag ī bē-ṽīṭarṭ ayūp marṭōmān ān-and awar chand mahest angūst frāz-tōm baja; agar ez-ān (bē)-rapt-(ēstēt) 'ūth',—(charwisn),—'ūth'-rōbisnīh,—(mazg);—kaṭār ōi hast tōjīsn?"

most joint of *the* smallest finger; if matter,—(grease),—*or* flow-*of*-matter,—(marrow),—has-passed-(on) from-it: what is his penalty?"

11. Thereupon replied Ohrmazd: "*He*-shall-destroy thirty with-destruction *with-the*-horsewhip, thirty *with-the*-Srosa-charana'."

12. "*Oh* holy Creator of-*the*-material-world! Whoso throws (the) bone of-dogs or of-men dead as-much as *the* foremost joint of *the* middle(medium) finger; if matter,—(grease),—*or* flow-*of*-matter,—(marrow),—(has)-passed-(on) from-it: what is his penalty?"

13. Thereupon replied Ohrmazd: "*He*-shall-destroy fifty with-destruction *with-the*-horsewhip, fifty *with-the*-Srosacharana'."

14. "*Oh* holy Creator of-*the*-material-world! "Whoso throws (the) bone of-dogs or of-men dead as-much as *the* foremost joint of *the* biggest finger; if matter,—(grease),—*or* flow-*of*-matter,—(marrow),—(has)-passed-(on) from-it: what is his penalty?"

15. Az-as gūpt Aûhr-mazd, (ku): "Haptât pa-awar-zani-nîh awar-zanisn asp-astar, haptât Srôsa-charanām."

16. "Dâtâr ī-gêhān ī-ast-aûmandān, asô ! Ke ān ast awar-hêlêt ī sag ī bê-ṽitart̄ ayûp martômān, dô angûst ziyâ,—(dô-angûst drânâ),—ayûp dô-pahalû-masâ,—(û drânâ);—agar ez-ān (bê)-rapt-(êstêt) 'ûth',—(charwisn),—'ûth'-rôbisnîh,—(mazg);—katâr ôi hast tōjîsn?"

17. Az-as gūpt Aûhr-mazd, (ku): "Navat̄ pa-awar-zani-nîh awar-zanisn asp-astar, navat̄ Srôsa-charanām."

18. "Dâtâr ī-gêhān ī-ast-aûmandān, asô ! Ke (ān) ast awar-hêlêt ī sag ī bê-ṽitart̄ ayûp martômān, dô angûst ziyâ,—(dô-angûst drânâ),—ayûp dô-pahalû-masâ,—(drânâ);—agar ez-ān (bê)-rapt-(êstêt) 'ûth',—(charwisn),—û 'ûth'-rôbisnîh,—(mazg);—katâr ôi hast tōjîsn?"

19. Az-as gūpt Aûhr-mazd, (ku): "Pa ān-ī ôi tanâpôhrîkânîh, dô-sat̄ pa-awar-zanisnîh awar-zanisn asp-astar, dô-sat̄ Srôsa-charanām."

15. Thereupon replied Ohrmazd: "*He*-shall-destroy seventy with-destruction *with-the*-horsewhip, seventy *with-the* 'Srosacharana'".

16. "*Oh* holy Creator of-*the*-material-world! Whoso throws (the) bone of-dogs or of-men dead *as-much*(big)-*as-a*-finger,—(of-*a*-finger's-length),—or of-*a* rib's-size,—(and length); if matter,—(grease),—or flow-of-matter,—(marrow)—(has)-passed-(on) from-it: what is his penalty?"

17. Thereupon replied Ohrmazd: "*He*-shall-destroy ninety with-destruction *with-the*-horsewhip, ninety *with-the* 'Sroscharana'".

18. "*Oh* holy Crertor of-*the*-material-world! Whoso throws (the) bone of dogs or of-men dead *as-big-as-two*-fingers,—(of-two-fingers'-length).—or of-*the*-size-of-two-ribs,—(and length); if matter,—(grease),—or flow-of-matter,—(marrow),—(has)-passed-(on) from-it: what is his penalty?"

19. Thereupon replied Ohrmazd: "*He*-shall-destroy two-hundred with-destruction *with-the*-horsewhip, two-hundred *with-the* 'Srosacharana'".

20. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! Kē (ān) ast awar-hēlēt ī sag ī bē-viṭart̄ ayūp marṭōmān, bāzā-zīyā,—(bāzā-drānā),—ayūp sīna-masā,—(drānā);—agar ez-ān (bē)-rapt-(ēstēt) 'ūth',—(charwīn),—ū 'ūth'-rōbisnīh,—(mazg);—kaṭār ōi hast tōjīsn?"

21. Az-as gūpt Aūhr-mazd, (ku): "Chahār saṭ pa-awar-zanīsnīh awar-zanīsn asp-astār, chahār saṭ Srōsa-charanām."

22. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! Kē (ān) ast awar-hēlēt ī sag ī bē-viṭart̄ ayūp marṭōmān, ān-and awar chand (ān-ī) marṭ vaghtan, agar ez-ān (bē)-rapt-(ēstēt) 'ūth',—(charwīn),—ū 'ūth'-rōbisnīh,—(mazg);—kaṭār ōi hast tōjīsn?"

23. Az-as gūpt Aūhr-mazd, (ku): "Sas saṭ pa-awar-zanīsnīh awar-zanīsn asp-astār, sas saṭ Srōsa-charanām."

24. "Dāṭār ī-gēhān ī-ast-aūmandān, asō ! Kē ez-(har)visp (pēsakān) hama tan awar-hēlēt ī sag ī be-viṭart̄ ayūp marṭōmān, agar ez-ān (bē)-rapt-(ēstēt) 'ūth',—(charwīn),—'ūth'-rōbisnīh—(ī mazg);—kaṭār ōi hast tōjīsn?"

20. "*Oh* holy Creator of *the-material-world* ! Whoso throws (the) bone of-dogs or of-men dead *as-big-as-an-arm*,—(*of-an-arm's-length*),—or *of-the-size-of-a-thigh*,—(*length*); if matter,—(*grease*), or *flow-of-matter*,—(*marrow*),—(*has*)-passed-(on) from-it: what is his penalty ?"

21. Thereupon replied Ohrmazd: "*He*-shall-destroy four hundred with-destruction *with-the-horsewhip*, four hundred *with-the-Srosacharana*."

22. "*Oh* holy Creator of *the-material-world* ! Whoso throws (the) bone of-dogs or of-men dead *as-much as (the) head-of-a-man*; if matter,—(*grease*),—or *flow-of-matter*,—(*marrow*),—(*has*)-passed-(on) from-it: what is his penalty ?"

23. Thereupon replied Ohrmazd: "*He*-shall-destroy six hundred with-destruction *with-the-horsewhip*, six hundred *with-the-Srosacharana*."

24. "*Oh* holy Creator of *the-material-world* ! Whoso throws *the whole body from-all-(the-limbs)*, of-dogs or of-men dead; if matter,—(*grease*),—or *flow-of-matter*,—(*marrow*),—(*has*)-passed-(on) from-it: what is his penalty ?"

25. Az-as gūpt Aûhr-mazd, (ku): Ê-hazâr pa-awar zanisnih awar-zanish asp-astar, ê-hazâr Srôsa-charanâm."

[Aé: aévak-icha né khûp bé 'aétahê; chi Pôryôtkêsân hikhr û nasâ paṭmâna hamâr né karṭ.

Pa châsta ī Kavê-âṭar-bôjît, ân-icha né khûp.]

26. "Dâṭar ī-géhân ī ast-aûmandân, asô! Ka ôisân ke Mazd-yast, pa-pâé rawân, ayûp tachân, ayûp barân, ayûp vazân,—

[Av. 'Barô aspô, vazô rasô'.]—

tachâ âw ī nasâ-aûmand frâz-rasând; chun, ôi (vinâs) râ,— (ku, tâ né bawât),—varzând ôisân ke Mazd-yast (hend)?"

27. Az-as gūpt Aûhr-mazd, (ku): "(Ân ī) awâ mōk frâz-vîsût 𐬀𐬎𐬌𐬎𐬎𐬎, û (ân ī) awâ vastra bé-(ê)-dalêṭ, awar-(ê)-mânînêṭ, Zaratûst!—(ku, dâṭihâ sârdâr bé ê kûnêṭ);

25. Thereupon replied Ohrmazd: "*He*-shall-destroy a-thousand with-destruction *with-the*-horsewhip, a-thousand *with-the*-‘Srosacharana’."

[Note: None of *these* is proper without 'aétahê'; for, *the* 'Poryotkesas' did not take-into-account *the* extent of 'hikhr' and 'nasâ'.

According-to *the* teaching of Kavê-âṭar-bôjît: "That-too is-not proper."]

26. "*Oh* holy Creator of-*the*-material-world! When those that *are* Mazdyasnâns, going on-foot or running or riding or driving—

[Av. 'Riding a horse, driving *in-a*-chariot'.]—

approach a running water full-of-dead-matter: how shall they that (are) Mazdyasnâns act for-his-(sin),—(that-is, so that *it*-may-not-take-place)?"—

27. Thereupon replied Ohrmazd: "With *the* shoes removed, (and) with *the* clothes stripped-off, *they*-shall-wait, *Oh* Zaratuhst!—(that-is, *the* authorised chief shall do this);

[Aé: pētáyénd, ku: pa awê-bēmihâ û awê-zīyānih bawēt;]—frâz-é-franaptēt, ān-rīst aūlā-(ē)-barēt ez-āw, Zaratūst ! (ān ka) tā ô-zang āw, (ān ka) tā (ô)-snû āw, (ān ka) tā (ô)-mīyān āw, (ān ka) tā (ô)-marṭ-bālā āw (hât),—(vas tûbān-hât, ē-cha bê-bar),—hama ez-ān tā ka (aētūn) bê-rasât ô-(ôī)-rīst tan.”

28. “Dâtâr ī-géhān ī-ast-aūmandān, asô ! agar-icha ôisān nasâ vinasta pûta, chun, ôī (vinās) râ,—(ku, tâ né bawât),—varzând ôisān ke Mazd-yast (hend)?”

29. Az-as gūpt Aūhr-mazd, (ku): “chand ān ī pa-dô-dast (ô)-ham-girēt, aētūn ez-āw bê-(ē)-barēt, pa (ān-ī) khûsk zamī bê-(ē)-dāt; né asta, né vars û né 𐬀𐬀𐬀𐬀, né mûtrīsn, né khûn-tachīsnīh, pa-bê-hestan ī-āw āstārēt.”

[Sōsiyans gūpt aé ī Kavê-ātar-bōjīt gūpt, aé: pa awâz aūptīsnīh ô āw nê āstārēt, pa a-vināsīh-ī ôī.

[Note: *they*-declare that *they*-will-be without-fear and without-harm.]—

“forth shall-one-advance; *that* may *he* bring (the) dead-body out of-*the*-water, *Oh* Zaratuhast ! (either if) *the* water (be) up-(to)-*the*-ankle, (or if) *the* water *be* up-(to)-*the*-knee, (or if) *the* water (be) up-(to) *the* waist, (or if) *the* water (be) up-(to) *the*-man’s-height,—(if he can, he shall-remove that-too),—

“ever from-that till when he will (thus) approach (the) dead body.”

28. “*Oh* holy Creator of-*the*-material-world ! And-if these corpses *be* spoilt and-putrid, how shall they that (are) Mazdyasnāns act for-his (sin),—(that-is, so-that *it* may-not-take-place)?”

29. Thereupon replied Ohrmazd: *They* shall-remove from-*the*-water as much as *they* can-hold-together with his two-hands, they shall-lay (it) on (the) dry land ; neither bone, nor hair nor nails nor urine nor flow-of-blood inculcate by-being-left in water.—

[Sosiyaans said that which Kavê-ātar-bōjīt said : “*it* will-not-inculcate by falling again in water, owing-to his innocence (unsinfulness).

În ez Awistâ pêta. Ān bawêt ka martê ê frâz-rasêt, nasâ andar âw satêt, frâz pa awê-bêmihâ, awê-zîyânih bawêt; ka-s bê tûbân âvôrta, as bê âvôrisn, vas tanâpôhr-ê kërpa û ka-s bê tûbân âvôrta, bê nê âvôrêt, vas tanâpôhr-ê vinâs.

Gôgôsnasp gûpt, aê: margarzân.—

În vastra bê-nihâta, paharêz i vastra rà âwâyet; tâ ka-s awar nê rasêt, aê: rîman nê bawêt.

Ka-s andar sawêt, as pa ê mînisn andar sawisn, ku: “chand hast aê bê-âvôrom”; chi, ka nê pa ê mînisn andar sawêt, ku: “chand hast, aê: bê-âvôrom” aêvak i diť ân jak satêt, vas patkôpêt, aê: rîman.

Ka-s andar girapat pa ê mînisn bê hêlêt, ku: “bê nê âvôrom,” ku, ka-cha pas awâz sawêt, bê âvôrta ê-cha rîman.

Har chun-as vêh bê tûbân âvôrta, pâtakhsâ staťan nihâta, kasťan; jvĭť ez âw pâtakhsâ bôrta. Vârân ham âw.

This is evident from *the Avestâ*. That happens when a man comes-up, a-corpse is-lying in water; *he* becomes without-harm forthwith due-to absence-of-fear; he shall-bring-out, if-he can bring-out; a-‘tanâpohr’ good-deed *will be his*; and if *he* will-not-bring-out when he can bring-out, a-‘tanâpohr’ sin *will be his*.

Gogosnasp said: “*A sin* deserving-death”.

This removal of *the* clothes is-requisite for *the* preservation of *the* clothes; until-he will-not-come up to it, note: *he* will-not-be contaminated.

When-he will-go in, he shall-go in with this thought: “*I*-will-bring-out as-much-as *there* is”; for, if *he* will-not-go-in with this thought: “*I*-will-bring-out as-much-as *there* is”, if *there* lies one other *corpse*, and he clashes with-it, note: *he* is contaminated.

When-he-shall leave *that which he* has-held with this intention: “*I*-will-not-bring-out”; even-if *he* will afterwards return to-bring-out, still *he* is contaminated.

Howsoever he can well bring-out, *he* is-authorized to-seize, to-lay-down and to-drag; *he* is-authorized to-remove away from the water. Rain is also water.

Ka-s aētūn bē tūbān āvōrtan ka kartā kartā ē bē bōrēt, as kartā kartā bē bōrišn; as har kartā-ē dast ū kart ez namb pāk bē 𐬔𐬀𐬭𐬀. Vas har kartā ē rā tanāpōhr-ē kerpa; ē pa bōrtan, ū ē pa āvōrtan. Hama and pātakhsā vad ez bēm ī āw bē barēt.

Dāt-farūkh^v gūpt, aē: “pa āvōrtan dūr pātakhsā ez bēm ī āw bē barēt paṭmāna ē. Ka-s awāz ō āw nē rasēt, nasā awāz ō āw aūpastan bēm nēst asān pa aēvakartākih āw dārēt, pātakhsā ka ez-fryāw aūla-stānēt, awāz ō 𐬔𐬀 nihēt.”]

30. “Dātār ī-gēhān ī-ast-aūmandān, asō ! chand ōisān āw ī armēst as (ān) drūj-i nasūs pa aēvakīh,—(vastakīh),—ū fsanjisnīh,—(rīmanīh),—āhūkīnisnīh,—(a-kārīh),—(awar) frāz-rasēt?”

31. Az-as gūpt Aūhr-mazd, (ku): “Sas gām pa kaṭār-icha-ē chatrūsvaṭa; hama ez-ān, ān āw a-yōsdāsar,—(ku, nē pāk),—an-awar-kh^v arisn,—(ku, nē āwāyet kh^v artan);—vad ān

When-he can so bring-out that *he*-shall-cut piece *by* piece, *he*-shall-cut piece *by* piece; he shall clean dry *the* hands and *the* knife from wetness *after cutting* every piece. For each piece a ‘tanāpōhr’ good-deed *will-be* his: one for bearing and one for bringing. *He is*-authorised that *he*-will-bear as much of *the* whole from *the* fear of *the* water.

Dāt-farukh^v said: “a measure when-it will-not-go (reach) back to *the* water, *there is*-no fear of *the* corpse falling back to *the* water, they will-hold *the* water in close-contact, *he is*-authorised that he shall-seize (hold up) the corpse from high-water and lay it down on *the* shore.]

30. “*Oh* holy Creator of-*the*-material-world ! (over) how-much of these waters that are still does (the) ‘druj-i nasus’ approach with-union,—(change),—and-infection,—(contamination),—and-defilement,—(uselessness)?”—

31. Thereupon replied Ohrmazd: “Six steps on each of *the*-four-sides; ever from-that the water is impure,—(that-is, not clean),—impotable,—(that-is, one ought not to drink it);—

nasâ bê-barisnih; aulâ (ān) nasâ, aētûn êz-âw bê-(ê)-barêt, pa (ān-i) khûsk zamî bê-(ê)-dahêţ;

32. “ān āw bê-(ê)-hianchêţ, nēma ayûp srisvaṭa ayup chatrûsvaṭa ayûp panjta,—(vas kâr nêst),—agar tûbānî, agar nê tûbānî; pas (ez) nasâ bê-barisnih, pas (ez) āw bê-hianchisnih,—

[Hast ke bê 𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎 gûyet],—

“ān āw yôsdâsar bawêţ, kâma kh^varîsn î pahaân vîrân ham-aētûn chun pês-acha.”—

[Īn ez Awistâ pêţâ. Ān bawêţ ka charwisn andar nê gômîkht êstêţ. Pa jvîţ jâma hianchisn, û pa jvîţ jâk rêzîsn. Jâma pa vaskar sâyet; jâk, ka bê 𐬨𐬀𐬎𐬌, aê: pâk.

Hast ke aētûn gûyet, aê: ka pa ham jâk hianchêţ, û a ham jâk rêzêţ, aê: sâyet. Jâma pa kâr ê sâyet,

Nisâpôhr gûpt, aê: “Āw ô varz pâtakhsâ dâstan.”

until *the* removal of the-corpse; off shall-*they*-thus-remove (that) corpse from *the* water, and *they* shall-lay (it) down on (the) dry land;

32. “of that water *they*-shall-besprinkle a-half or a-third or a-fourth or a-fifth,—(it is-no matter),—if *they*-can or if *they*-cannot; after *the*-removal of-*the*-corpses, after *the* sprinkling-of-*the*-water,—

[There is one who says: “𐬨𐬀𐬎𐬌𐬎𐬎𐬎𐬎”]

that water will-become pure *for the* drink of animals and men at will, just *the* same as before.—

[This is evident from *the* Avesta. That happens when no greasy-matter is commingled in *it*. *The* water shall be sprinkled with a separate jug and shall-be-poured on a separate place. *The* jug is-fit for use in *the* desert; *the* place becomes pure when dried-up.

There is one who thus says: “It-is-proper if *they*-sprinkle with *the* same jug and pour on *the* same place”. *The* jug is-fit for some work.

Nisâpôhr said: “*it*-is-authorised to-keep *the* water for-irrigation”.

Ka andar var-ê bê-mîrêt, ka-s chis-ê awâz ô var né êstêt, var pâk ; ka-s chis-ê awâz ô var êstêt, var ka dûsin, akâr ; û âtrôstar-in chârûk-in, ân and jâk ; gachîn, sigîn, pa paṭmâna bê-bawêt.]

33. “Dâtâr i-gêhân i-ast-aûmandân, asô ! chand ôisân âw i chahân i-aûlâ-aûzîsn-aûmand,—(ku, han kârêt);—as (ân) drûj i nasûs pa-aêvakîh,—(vastakîh),—û fsanjîsnîh,—(rîmanîh),—û âhûkinîsnîh,—(a-kârîh),—(awar) frâz-rasêt?”

34. Az-as gûpt Aûhr-mazd, (ku): Hama ez ân, ân âw a-yôsdâsar,—(ku, nê pâk),—û an-awar-kh^varîsn,—(ku, nê âwâyet kh^vartan),—vad (ka) ân nasâ bê-barîsnîh ; aûlâ (ân) nasâ, aêṭûn ez âw bê-(ê)-barêt, pa (ân-i) khûsk zamî bê-(ê)-dahêt ;

35. “ân âw bê-(ê)-hîanchêt, nêma ayûp srisvaṭa ayûp chatrûsvaṭa ayûp panjta,—(vas kâr nêst),—agar tûbânî, agar nê tûbânî ; pas (ez) nasâ bê-barîsnîh, pas (ez) âw bê-hîanchîsnîh,

When one will-die in an enclosed—pond, when nothing of the corpse remains in the pond, the pond is clean ; when something remains in the pond, the pond, if of-lime, is useless ; and if of-ashes or of ‘chârûk’, that much space is unclean ; if of-mortar or of-stone, it will-be unclean proportionately.]

33. “Oh holy Creator of-the-material-world ! (over) how-much of these waters of-the-wells that are out-flowing,—(that-is, they verily cultivate land with its water),—does the ‘druj i nasus’ approach with-union,—(change),—and-infection,—(contamination),—and-defilement,—(uselessness) ?”—

34. Thereupon replied Ohrmazd: “Ever from that the water is impure—(that-is, not clean),—impotable,—(that-is, one ought not to-drink it),—until the-removal of the corpse ; off shall-they thus remove (that) corpse from the water, and they-shall-lay-it-down on (the) dry land ;

35. “of that water they-shall-besprinkle a-half or a-third or a-fourth or a-fifth,—(it is-no matter),—if they-can or if they cannot ; after the removal of-the-corpses, after the sprink-

ān āw yōsdāsar baw . kama kh^{var}isn ī pahaān virān ham-
aētūn chun pēs-acha."

[Aē : in chāhi-ē ez būn sas gām.

Hast ke aētūn gūyet, aē : ch und hast, ē aētūn and.

Īn ez Awistā pēta. Ān bawēt ka charwisn andar nē
gōmikht ēstēt. Ka farōt sawēt, frāz bandēt, aulā āyet, ū
aulā hanchēt, ae : sāyet. Ka aēvak han bandēt, aevak han
hanchēt, aē : sāyet; ū ka bé vōsēt, vas awar awāz aūptēt,
aē : rīman.

Rōsan-Aūhr- nazd gūpt, aē : "Mīman nē bawēt; chi-s
pa kh^{ves}kārīh."

Sapta a-kār; gartānā pāk-as parganōnd. Ka pa sākūr
bast ēstēt jvīt-kartā. Ka pa giris bast estēt, Sōsiyans gūpt,
aē : "aēva-kartā"; Kavē-ātar-bōjīt gūpt, ae : "Ka aētūn
awāz sāyet visātan ya-s res patas nē bawēt, jvīt-kartā."

Ka charwisn andar gōmikht ēste . jvīt jāma hīan-

ling of-the-water, that water will-become pure for the drink of
animals and men at-will, just the same as before."—

[Note: this is a well which should be emptied six
steps from the bottom.

There is one who thus says: "As much as is, should
be emptied".

This is evident from the Avesta. That happens when
no greasy matter is commingled in it. It-is-proper if one
will-go down, tie the corpse, come up and draw it up. It-
is-proper if one will-tie and the-other will draw-up, And
if it-will-break and fall back over him, note: he-is(will-be)-
contaminated.

Rosan-Ohrmazd said: "He-will-not-be contaminated;
for-he is doing his-allotted-work".

The-basket is unfit-for-use; they-shall-strike up (𐬯𐬀𐬭𐬀)
the-'gartānā' clean. "If it be-tied to the chain, it is-sepa-
rated. If it be-tied with the knot: Sōsiyans said; "It is
made-one"; Kavē-ātar-bōjīt said: "If one can so untie that
there will-be no wound on-it, it is-made-separate".

If-greasy-matter is commingled in it(the water),

chisn, ū pa jyēt jāk rēzīsn. Jāma a-kār; ū zamī ī ez
 (س-و-ت) (س-و-ت) bē bū awāz **panjāh** sāl han āwāyet.

Tā ku ez bēm ī ez āw bē-barēt sag namūtān kār nēst.
 Vas pas-icha har hīncha-ō sag bē numāyisn; vas pa dō
 mart bē-barisn; vas har hīncha-ē rā tanāpōhr-ē kerpa.

Chāh chun ka khūsik bē sāyet kartān, aē: pa khūsik bē
 kūnisn; ka āula nē nihūmbītan, nē han-bārisn. Vas aēvak
 diṭ pa nazdik farōt pātākhsā kandan.]

36. "Dātār ī-gēhān ī-ast-aūmandān, asō ! chand ōisān āw
 ī snezār () takarg, as (ān) drūj ī nasūs pa aēvakīh,—(vasta-
 kīh),—fsanjīsnīh,—(rīman'h),—ū āhūkīnisnīh,—(a-kārīh),—
 (awar) frāz-rasēt?"

37. Az-as gūpt Aūhr-Mazd, (ku): "Si gām pa katār-icha-ō
 ī chatrūsavaṭa, (har)visp (hama) ez ān, ān āw a-yōsdāsar,—
 (ku, nē pāk),—an-awar-kh^varīsn,—(ku, nē āwāyet kh^vartān,—

*they shall-besprinkle it with a separate jug and pour it on
 a separate place. The jug is unfit-for-use; and the land
 does require fifty years in-order-to-be dry again.*

*There is-no need of showing to the dog till when they-
 will-remove from the fear of the water. Even-thereafter
 at every besprinkling, they-will-show it to the dog; they-
 will-remove it with two men; for each besprinkling of it
 there will-be a 'tanāpohr' good-deed.*

*Since it-is-proper to-dry the-well, they will-make it
 dry; since, it is not to-be-covered up, they will-not-fill it.
 It is authorised to dig another in its vicinity.]—*

36. "Oh holy Creator of-the-matreial-world ! (over) how-
 much of these waters that are of-snow and of-hail, does (the)
 'drūj ī nasūs' approach with-union,—(change)—and-infection,—
 (contamination),—and-defilement,—(uselessness)?"—

37. Thereupon replied Ohrmazd: "Three steps on each
 of the four-sides: ever from that the water is impure,—(that-
 is, not clean),—im potable,—(that-is, one ought not to-drink
 it),—until the-removal of the corpse; off shall-they thus re-

tâ (ka) ān nasâ bé-barisnīh;—aûlâ (ān) nasâ aētūn ez âw bé-
(ê)-barêt, pa (ān-i) khûsk zamî bê-(ê)-dahêṭ;

38. “pas-ez nasâ bé-barisnīh, pas-ez âw bé-tachisnīh,—(ê ka hast ī viṭākht ū hast ī né viṭākht, as andar han bajisn),—
ān âw yōsdāsar bawêṭ kâma kh^varish ī pahaān ū vīrān, ham-
aētūn chun pēs-acha.”

39. “Dâtār ī-gêhān ī-ast-aūmandān, asô ! chand ôisān âw
ī frāz-tachâ as (ān) drūj ī nasūs pa aēvakīh,—(vastakīh),—ū
fsanjisnīh,—(rīmanīh),—ū āhūkdnisnīh,—(a-kārīh),—(awar)
frāz-rasêṭ ?”

40. Az-as gūpt Aūhr-mazd, (ku) : “Si gām ni-(kūn)-âw,—
(ô pēs),—nohō gām paṭira-(ī)-âw,—(aē han pêtâyēnd ô pas),—ū
sas gām ez-(har)-kōsta-ê,—(har ê hama sas gām),—

[aē : han pêtâyēnd ku : har chis-ê bēm gerâ ku kh^vaṭ chis ē :
bēm ī dūz-akh^v; chi, dūz-akh^v kh^vaṭ chis ē ī bēm gerâ ;]—

move those corpses from *the* water, and *they*-shall-lay-it down
on (the) dry land ;

38. “after *the* removal of-*the*-corpses, after *the*-flowing
of-water,—(they shall-discriminate between that which is
melted and that which is not melted).—that water will become
pure for *the* drink of animals and men at-will, just *the* same
as before”.

39. “Oh holy Creator of-*the*-material-world ! (over) how-
much of these waters that *are* running-forward, does (the)
‘druj ī nasus approach with-union,—(change),—and-infection,—
(contamination),—and-defilement,—(uselessness) ?”—

40. Thereupon replied Ohrmazd : “Three steps of *the*-
down-current,—(to the front), nine steps of *the* water of *the*
up-current,—(Note : *they* do declare : to *the* rear),—and six
steps from-every (each)-side,—(in each *direction* full six
steps),—

[Note : *they* verily declare : *the* fear of any thing is graver
than the thing itself ; for instance *the* fear of *the* wicked
existence ; for *the* very wicked-existence is a thing of which
the fear is graver.]—

(har)visp (hama) ez ān, ān āw a-yōsdāsar,—(ku, né pāk),—an-awar-kh^varīsn,—(ku, né āwāyeṭ kh^varṭan,—tā (ka) ān nasā bé-barisnīh; aulā (ān) nasā aēṭūn ez āw bé-(ē)-barēṭ, ū pa (ān-i) khūsk zami bé-(ē)-dahēṭ;

41. “pas-ez nasā bé-barisnīh, ū pas tā-si-(bār) awar-(ē)-vartisnīh, ān āw yōsdāsar bawēṭ, kāmā kh^varīsn ī pahaān ū vīrān, ham-aēṭūn chun pēs-acha.”

42. “Dāṭār ī-géhān ī-ast-aūmandān, asō ! chun ōisān hōm yōsdāsar hend, asō Aūhrmazd ! ke nasā awar-bōrt (ēstēṭ) ī sag bé-ṽṭarṭ ayūp marṭōmān ?”

43. “Az-as gūpt Aūhr-mazd, (ku) : “Yōsdāsar hend, asō Zaratusṭ ! (chī) nē hōm (ī) hūnīṭ aēvakīh,—(vastakīh),—(vas) nē margīh,—(a-kārīh),—

[Hast ke aēṭūn gūyeṭ, aē : “Nē hōm hūnisn ke aēvakīh, ku, zarṭ, né ke margīh, ku, pa dō sikast ēstēṭ]
nē (ke) nasā awar-bōrt,—(ku, pa zōr-barām paṭkōpt ēstēṭ),—

ever from that the water *is* impure,—(that-*is*, not clean),—im potable,—(that-*is*, *one* ought not to-drink *it*),—until *the* removal of the corpse; off shall-*they*-thus remove (that) corpse from the water and they-shall-lay-it down on (the) dry land;

41. “after *the* removal of-*the*-corpses, and after the overturn upto-three-(times), that water will-become pure *for the* drink of animals and men *at-will*, just *the* same as before.”

42. “*Oh* holy Creator of-*the*-material-world ! How will those ‘hom’ be pure, *Oh* holy Ohrmazd ! that (have) borne *the* dead-matter of dead dogs or men ?”

43. Thereupon replied Ohrmazd : “*They* will-be pure, *Oh* holy Zaratusṭ ! (For), *the* squeezed ‘hom’ juice has no union with impurity,—(change),—(it *has*) no death,—(uselessness),—

[*There is one* who says thus : “*The* ‘hom’ shall not be squeezed which *has had* union with impurity, that-*is*, *is* yellow (pale); nor *that* which *has attained to* death, that-*is*, *is* broken into two.]—

nor (*that* which) *has-borne the* dead-matter,—(that-*is*, because it is pounded with *the* ‘zor-barām’);—

(bē) ān (‘) a-hū-rēt chand ebahār angūst (dōla), ōisān pa zamān bē-(ē)-dahēnd ez-andara arak ī-mān hama ez ān tā ka (ōisān) sāl-drānā bē-sachāt; (ān-ī) pas e sāl-drānā, kāma kh^varisen ī martān asōin ham-aētūn chun per-acha.”

[Aē ōisān sāl-drānā andarōn dāstun ez īn Awistā pētā; chi, a-dāstan ez ōisān pētā : aēvak andar diē ē.]

44. “Dātār ī-gēhān ī-ast-aūmandān, asō ! ku martā ān ī rīstān tan lē-barānī, Aūhr-in zāl, (vasun) ku bē-dahānī?”

45. Az-as gūpt Aūhr-mazd, (ku): “pa (ān-ī) bālest gās awar, Spitamān Zaratūst ! (ī a sar ī kōp),—chun bālestān bē-dānānd sag-ī karp-kh^var ayūp vay-ī karī -kh^var.”

46. “Aētūn, ōi (vīnās) rā,—(ku, tā nē bawāt) ōisān Mazd : yast ān rīst bē-(ē)-bandēnd pa (ān-ī) kh^vēs pāi, ū pa (ān-ī) kh^vēs vars, pa aēyagīn ayūp pa sigīn ayūp pa savin ; agar nē

(but) the unsqueezed *is impure* as-much-as four fingers,—(‘dola’),—*they* will-lay them down on *the* ground from-within *the* interior of-the house, ever from that till when *a-year’s*-length will-pass (*over-them*); and after *a-year’s*-length *they will-be* eatable at the will of holy men, even just *the* same as before.—

[Note : keeping them inside *the house* for-*a-year’s*-length *is* evident from this Avesta ; for, not-keeping with them *is* evident : one in the other.]

44. “Oh holy Creator of-*the*-material-world ! Where may-I-carry *the* bodies of-dead-men, Oh Ohrmazd ! where may-I-lay (them) ?”

45. Thereupon replied Ohrmazd : “On over (the) highest places, Oh Spitamān Zaratuhst !—(on *the* top of *the* mountain),—whence *the* corpse-devouring dog or *the* corpse-devouring bird can certainly know *it*.

46. “Then, for-his-(sin),—(that-*is*, so-that *it* may-not-be),—these Mazdyasnāns shall-fasten that dead-body by-*his*-own-feet and-by-*his*-own-hair with-iron or with-stone or with-lead ; if not, *the* copse-devouring dog or *the* corpse-devouring

sag-ī karp-kh^{var} ayūp vay-ī karp-kh^{var} ōsān ast awar ō-āw ū-aūrvar pa-barisn frāz-rasānd

47. "Dāṭar ī-gēhān ī-ast-aūmandān, asō! agar nē bē-bandēnd, aētūn ōsān sag-ī karp-kh^{var} ayūp vay-ī karp-kh^{var} ōsān ast awar ō-āw ū-aūrvar pa-barisn frāz-rasānd; kaṭar ōi hast tōjsn?"

48. Az-as gūpt Aūhr-maz / (ku): "Pa (ān-ī) ōi tanāpōhri-kānīh dō saṭ pa awar-zanishnā awar-zanishn asp-astar, dō saṭ Srōsa-charanām."

49. "Dāṭar ī-gēhān ī-ast-aūmandān, asō! ku martān ī ristān ast barānī, Aūhr-mazd / (vasān) ku bē-dahānī?"

50. Az-as gūpt Aūhr-mazd, (ku): "Ailā dājt ōi rā kūnēnd,—(astō-dān-ē),—awar ez-sag, awar ez-rūpīh, awar ez-gōrg, an-awar-vārān ez-awar(tar) nēma ez āw ī vārān."

51. "Agar tūbānī-hend, ōsān Mazd-yaštīn,—(pa jōzan),—ū agar (kh^{var}astār hend) sigīn, agar gachīn,—(ū agar-bē-pêtāyi-

bird may-approach with-carrying their bones on to *the* water and-*the*-trees".

47. "Oh holy Creator of-*the*-material-world! If *they*-will-not-fasten thus these, and corpse-devouring dog or corpse-devouring bird approach with-carrying their bones on to *the* water and-*the*-trees: what is his penalty?"

48. Thereupon replied Ohrmazd: "For his 'tanāpohr'-sinfulness, *he*-shall-destroy two hundred with-destruction *with-the*-horsewhip, two hundred *with-the*-Srosachrana'.

49. "Oh holy Creator of-*the*-material-world! Where may-*I*-carry *the* bones of dead men, Oh Ohrmazd! Where may-*I*-lay (them)?"

50. Thereupon replied Ohrmazd: "*They*-shall-prepare for-it a-raised-structure,—(a bone-receptacle),—away from-*the*-dog, away from-*the*-fox, away from-*the*-wolf, unapproachable-by-rain from-*the*-top(most)-side by-rain-water.

51. "If these Mazdayasnāns be-capable,—(with money),—(and) if (*they*-be desirous), *they* shall-deposit *the* bones in a-stone-structure or if in a-structure of-mortar,—(and if *they*-

nítâr hend ják),—agar túbân túkhsínitâr-(hend), (ú kîrû kâr),—

“agar né túbānī-hend, ôisân Mazd-yastân,—(chun gûpt),—
kh^vês vistara, kh^vês bâlîsn, rôsnîh awar-var, kh^var-sêt-
nikîrîsn, ôi awar pa-(in)-zamî bê-(ê)-dahênd.”

HAPTÔM PARGART BÛN

1. Pôrsîţ Zaratûst ez-Aûhr-mazd, (ku): “Aûhr-mazd,
mînûy í awazûnî, dâtâr í-gêhân í-ast-aûmandân, asô !—

[Aê: Aûhr mazd, dâtâr ú asô pa kh^vânîsn, awarê pa
sitâyîsn ;]

ka, ân marţ rîst (as) ân druj í nasûs awar-dôbârêţ ?”

2. Az-as gûpt Aûhr-mazd, (ku): “têz pas-ez bê-vîţîrîsnîh,
Spitamân Zaratûst ! (ku-s) aûlâ ez bôd rawêţ,—(pa ják),—(as)
ân druj í nasûs awar-dôbârêţ, ez apâkhtar-nêma, pa-makhs-
karp í aêrang í frâz-snû í awâz-kûn í a-kanâra-drîm,—(ku-s
drîm ô drîm paţvast êstêţ),—chun (ân-î) baja-tôm khrawstar
(í rîman-tôm).—

can-secure a place),—if-(they-be) diligent-with-ability (and
planners of work);

“if these Mazdayasnâns be not capable,—(as mentioned),—
they shall-lay it down on over-(this)-earth, in his own bed-
clothes, his own pillow, clothed-in light, beheld-by-the-sun.”

COMMENCEMENT OF THE SEVENTH PARGARD

1. Zaratuhst asked of-Ohrmazd: “Oh Ohrmazd ! spirit
most-beneficent, holy Creator of-the-material-world !,—

[Note: The epithets ‘Ohrmazd’, ‘Dâtâr’, and ‘Asô’
are for invocation others are for praise] ;—

“When does the ‘druj í nasus rush-upon the dead men ?”

2. Thereupon replied Ohrmazd: “Soon after passing-
away, Oh Spitamân Zaratuhst ! (when-he) will-go out of-con-
sciousness,—(on the spot),—the ‘druj í nasus’ will-rush-upon
(him), from-the-Northern-regions, with-the-form-of a swift fly,
bow-legged, with-back-protruded, having endless spots,—(that-
is, spot is connected with spot),—like (the) most-sinning,—
(most-contaminated),—‘khrafstras’.—

[Aê : in andar ān zamān hamār ka-s gān bê-sawēt, ka-s sag-é andar pâê bast êstêt; vas nasûs awar ô dôbâret; pas ka vînêt, as zanêt.

Sag ke nasûs zanêt in : pasûs-hôrûn û vis-hôrûn û vohû-nazg û tarûna.

Sôsiyans gûpt, aê : rôkanî-cha han zanêt;

û kûr ka-s panja awar nihêt.

Sâr gar û varâg î siyâ û dâlman, ka-s sâya awar awa-kanêt. Ka-s awar rûy dât, vas aêtûn awar bê-sawêt; ka-s abr bût haê, vas sâya awar awa-kand haê, hat zanêt. Andar har chis han zanêt bê andar âwgîna.

Hast ke aêtûn gûyêt, aê : "Andar-icha âw nasûs né zanêt."

In chun nipist, sag sar î mart ka pa aêva-kartakih, frâz vînêt, aê : han zanêt.

Ka-s zivandakân dast û pâê bôrit êstêt, jâk jâk bê-

[Note: Consider this *to be* at the time when-his life will-depart, when a dog is tied under his feet, the 'nasus' will-rush on to him; after when *the dog* sees *the 'nasâ'*, he will-smite *the 'nasus'*.

The dogs who smite the 'nasus' are these: 'pasus-hôrûn', 'vis-hôrûn', 'vohunazg' and 'tarûna'.—

Sosiyans said : "The 'Rokani' too verily smites *the 'nasâ'* ;—and the blind-dog when he-will-lay his paw over *the 'nasâ'*; the mountain kite, the black crow and the eagle, when-it will cast its shadow over *the 'nasâ'*, when-it has-given its look over *the 'nasâ'*; he thus goes over *the 'nasâ'* if a cloud has intervened it, if it had-cast its shadow over *the 'nasâ'*, it verily will-smite *the 'nasus'*. It verily smites *the nasus* through-the-medium-of everything save through the glass.

There is one who says : "*It will-not-smite the 'nasus' even-in water*".

This too, as is written : When *the dog* looks up *the head of the man* in contact, it will verily smite *the 'nasus'*.

When his hands or feet amputated in-life, and *they-*

satīṭ, ka mīrēt, vas, hama jāk, nasūs awar han dōbārēt ;
pas, ka-s ē jāk dīt-as hama jāk, zaṭ bawēt.

3. “Dāṭār ī-gēhān ī-ast-aūmandān, asō ! chun ōisān (nasā)
! sag-zaṭ, gōrg-zaṭ, yaṭū-zaṭ,—(ku, yāṭūān zaṭ-ēstēt),—bēs-
zaṭ,—(ku, pa bēs mōrt-ēstēt),—vēm-zaṭ,—(ku, ez kōp bē-aūpast
ēstēt),—marṭōmān-zaṭ,—(ku, pa dāṭastān-aūmandih),—zūr-
zaṭ,—(pa a-dāṭastānih),—tangih-zaṭ,—(pa āzak),—(as) pa-
chand-zamān (as) ān drūj ī nasūs awar dōbārēt?”

4. Az-as gūpt Aūhr-mazd, (ku) : “ez-nazdik pas, pa (ān-ī)
hān raṭih,—(ka-s gās pēs paṭas andar āyeṭ),—(as) ān drūj ī
nasūs awar-dōbārēt.”—

[Aē : in pa acvarih, tā-s gās ī pēs paṭas andar āyeṭ, jāk
ū kaṭa ū marṭ rīman nē-kūnēt ; pa awarē chis aētūn bawēt
chun nasā ī sag-dīt. Ka-s gās ī pes paṭas andar āyeṭ, aētūn
bawēt chun ka-s gān andar ān zamān bē sūt haē.]

lie in different places, when he dies, the ‘nusus’ will verily
rush over them *at all the* places ; then, when-it is-seen *at*
one place, it will-be smitten *in all the* places.]

3. “*Oh* holy Creator of-*the*-material-world ! “After-what-
time does the ‘druj ī nasus’ rush-upon (him), such-as those
(dead bodies) which *are* killed-*by-the*-dog, or killed-*by-the* wolf
or killed-*by-the*-sorcerer,—(that-is, *the*-sorcerers have smitten
him),—or killed-*by*-affliction,—(that-is, is dead owing-to
affliction)—or killed-*over-a*-precipice,—(that-is, has fallen from
the mountain),—or killed-*by*-men,—(that-is, with lawfulness),—
or killed-*by*-violence,—(unlawfully),—or killed-*by*-privation,—
(with poverty).—

4. Thereupon replied Ohrmazd : “Near after, in (the)
other day-period,—(when the following ‘gāh’ comes on there-
after),—the ‘druj ī nasus’ rushes-upon (him).”

[Note : This is with-certainty, until *the* following
‘gāh’ comes on thereafter, *it* will-not-contaminate *the* place,
the abode and *the* man ; in other matters, *it* is just like
the ‘nasā’ which *the*-dog has-seen. When *the* following
‘gāh’ comes on thereafter, *it*-happens just as if-his life had
departed at the time.

Awarg gūpt, aē: "Chi han-icha chis awar nē-handāzīsn."

Gōgōsnasp gūpt, aē: "Han handāzīsn."

Vend. VII, 5-8 = Vend. V, 27-30.

8. (contd). 'Aēṭūn ōisān hast vistara ū bālisn, awar-nihūmb'.—

[Aē: ē-s rā awāz āvōrēt ku tā dānī, ku: sag ke vistara āwāyet dāṭan kaṭār].—

9. "Dāṭār ī-gēhān ī-ast-aūmandān, asō! chand ōisān vistara ū bālisn (as) ān drūj ī nasūs pa-aēvagīh,—(vastakīh),—ū-fsanjīsn,—(rīmanīh),—ū-āhūkīnisn,—(a-kārīh),—(awar) frāz-rasēt?"

10. Az-as gūpt Aūhr-mazd, (ku): "(ān-ī) awar-tōm ōisān vistara, (ān ī) andar-tōm awar-nihūmb,—(ē tō ī azīr ū aēvak ī azpar),—(as) ān drūj ī nasūs pa aēvagīh,—(vastakīh),—ū fsanjīsn,—(rīmanīh),—ū āhūkīnisn,—(a-kārīh),—awar frāz-rasēt."—

Awarg said: "Nothing whatsoever should-be thought over it."

Gogosnasp said: "One shall-verbily-consider it."

Vend. VII, 5-8, = Vend. V, 27-30.

8. (contd). Thus theirs are *the* carpet, *the* pillow, *the* oversheet'.—

[Note: This is quoted for this that *thou*-mayest-know: which *are the* dogs whom *they* ought to-give *the* bedding.]—

9. "Oh holy Creator of-*the*-material-world! (over) how-much of-their beddings, and-pillows does the 'druj ī nasus' approach with-union,—(change),—and-infection,—(contamination),—and-defilement,—(uselessness)?"—

10. Thereupon replied Ohrmazd: "(Over the) uppermost of-their beddings *and* (the) innermost of-oversheets,—(one fold underneath and one upper),—the 'druj ī nasus, approaches with-union,—(change),—and-infection,—(contamination),—and defilement,—(uselessness).—

[Aé: in ān hamār ke-s gūn paṭas bē-sawêṭ. Ka-s mūy ē tā awar êstêṭ, aé: jvitar nêst, tō ē ī azīr ū aēvak-i azpar rīman; har chi awā ān aēvakarṭa rīman.

În chun ez Awistā pēṭā. Būp ū bālisn ī pasma, tā ka awā akvīn aé karṭ êstêṭ, aēva-karṭa; ka awā akvīn aé nê karṭ êstêṭ, aé: jvīṭ-karṭa. Bālisn aé-chand, ka pa aēvakar-ṭakīh farōṭ bast êstêṭ, bālisn awā bālisn, aé: aēva-karṭa, awā band, aé: jvīṭ-karṭa; ka ō bālisn rasêṭ, aé: band pak; ka ō band rasêṭ, aé: bālisn pāk.

În chun pasm ī bōz, pasm ī aūstar, ū pasm ū mūy pambakīn, ka pa aēvak niyām andar āvōṭêṭ, aēvakarṭa; ka vīta vīta ākht êstêṭ, ka aētūn awāz sāyet staṭan yas rēs paṭas nê bawêṭ: jvīṭ-karṭa.

Hast ke aētūn gūyêṭ, aé: ān zamī awā ān gō-spend jvīṭ-karṭa].—

[Note: Consider this *bedding to be* that on which his life departs. When a single hair remains over it, note: *it*-is not otherwise, an underfold and one upper *are* contaminated; whatever *is* made-one with it, *is* contaminated.

This *is* evident from *the* Avestā. Rich woollen carpets and pillows are contaminated so-long-as *they* are made-one together; when *they* are not made-one together, note: *they are* made-separate. When several pillows are tied down in-contact, note: *one* pillow, with *another* pillow *is* made-one; note: *a pillow* with *the* bandage *is* made-separate: when *the* 'nasus' reaches *the* pillow, note: *the* bandage *is* clean; when *it* reaches *the* bandage, note: *the* pillow *is* clean.

These, such-as *the* goat's wool, *the* camel's wool, and woollen, hairy and cotton-garments are made-one, when *they* are brought in one case; when *they* are separately drawn, *they are* made-separate, when *they* can-be so held back that *there* will-be no wound on-it.

There is one who thus says: "That of *the* earth with that of *the* animal are made-separate."]—

11. "Dātār ī-gēhān ī-ast-aūmandān, asō! chun ōisān vastra yōsdāsar hend, asō Aūhr-mazd! ke nasā awar-bōrt- (ēstēt) ī sag bē-vītarē ayūp martōmān?"

12. Az-as gūpt Aūhr-mazd, (ku): "yōsdāsar hend, asō Zaratūst! (bē) ka? aētūn;—(ku, chuu pāk bē bawēt, vas vichīr);—agar hast (ku-s) awar-rapt-(ēstēt),—(sūsar),—ayūp-(as) awar-nambīt-(ēstēt),—(khūn),—ayūp-(as) awar-rīt-(ēstēt), ayūp-(as) awar-vāmīt-(ēstēt), aētūn ōi (vinās) rā,—(ku, tā nē bawāt),—ōisān (ke) Mazd-yast ōisān vastra frā-eh-(ē)-karī-nēnd,—(ku-s bē-bōrēnd),—bē-cha-(ē)-nikānēnd,—ku, bē-awa-kanēnd);—

[Vastra ī a-kār īn: ān ke paṭas bē-mīrēt, ān ke paṭas bē-barēnd, ān ke paṭas bē-visōpēnd, ān ke charwīsn andar gōmīkht-ēstēt, ān ke hīkhr-ī mōrtakān awar rasēt, ān ke dastān bawēt āwar rasēt; ān awāz nē āvōrīsn. Ān ke zan-ī dastān pa mahamānīh dārēt, vas andar bē-nīhēt, ayūp-as

11. "*Oh* holy Creator of *the*-material-world! How shall those clothes be pure, *Oh* holy Ohrmazd! over which *the* 'nasā' (is)-brought of a dog or man dead?"

12. Thereupon replied Ohrmazd: "*They* will-be pure, *Oh* holy Zaratuhst! (but) when? thus!—(that-is, its explanation, as to when *they* will-be clean);—

"if *there* be (what-is)-emitted (*by-him*),—(*the* seed),—or (*is*)-wetted (*by-him*),—(*the* blood),—or (*is*)-excreted (*by-him*)—or (*is*)-vomited (*by-him*), then for-his (sin),—(that-is, so-that *it* may-not-be), those (that are) Mazdyasnāns shall-cut up,—(that-is, shall cut them),—and will-conceal those clothes,—(that-is, cast-them-off),—

[Clothes unfit-for-use are these: that on which *one* dies, that on which *they* carry *the* dead, that on which *they*-disintegrate *the* dead, that in which greasy-matter is-commingled, that on which reaches *the* 'hīkhr' of *the* dead, that on which reaches menstruation *when it*-occurs; these shall not be brought back. That which a menstruating woman keeps 'pa mahamānīh', *the* 'nasā' is-carried.

nasâ awar rasêť, ān ke hīkhr mōrtakān awar rasêť, ān-and jāk bê-bōrisn, awarê pāk ; ān ke dastān awar rasêť, ān awāz né āvōrisn, ān-and jāk bê-bōrisn, awarê pāk ; ān ke charwīsn andar gōmīkht-êstêť, ān-and jāk bê-bōrisn, awarê pāk pa ‘kh-s-v-a-m-â-n-g-h-ô’, ū awarê hama a-kār.]

13. “Agar nê hast (ku-s) awar-rapt-(êstêť),—(sūsar),—ayûp-(as) awar-nambît,—(khûn),—ayûp-(as) awar-rît-(êstêť),—ayûp-(as) awar-vānīt-(êstêť), aêťûn ôi (vinās) rā,—(ku tâ nê bawāt),—ôisân (ke) Mazd-yast (hend) ôisân vastra frâz-(ê)-sōyênd pa gō-méz.

14. “Agar hast (ku) pûstīn, si-(bār) frâz-(ê)-sōyênd pa-gōméz, si-(bār) pa-zamī (ô)-ham-nikānênd,—(ku, namb pāk bê ê 𐬀𐬎𐬌𐬎),—si-(bār) pa-āw frâz-(ê)-sōyênd, si māh, awar-(ê)-bōdênd pa-rōchan awar mūn.—

[Aê: ka-s mūy ê-tā awar, aêťûn bawêť chun taťa.]—

under it, or *the* ‘nasâ’ comes over it, and on which *the* ‘hīkhr’ of *the* dead comes up: that-much portion shall-be-cut, *the* rest is pure; that on which menstruation *has* come, shall not-be-brought back, that-much portion shall-be cut, *the* rest is pure; that in which greasy-matter is commingled, that-much portion shall-be cut, *the* rest *will be* clean by *the* ‘khsvas-māonhō’-process and *the* entire remaining-portion *will-be* unfit for use.]

13. “If *there be nothing* (that is)-emitted (*by-him*),—(*the* seed), or (*is*)-wetted (*by-him*),—(*the* blood), or (*is*)-excreted (*by-him*), or (*is*)-vomited (*by-him*), then for-his (sin),—(*that-is*, so-that *it* may-not-be),—they that are Mazdyasnāns shall-clean these clothes with bull’s-urine.

14. “If *it-be* of-leather, *they-shall-clean it* three-(times) with-*the*-bull’s-urine, rub it three-(times) with-*the*-earth,—(*that-is*, *they-shall-remove the* moisture entirely),—clean *it* three-(times) with-*the*-water, and *they-shall-expose-it for* three-months over-*the*-window of-*the*-house.

[Note: If *there be* a single hair on it, *it* is just like woven cloth.]—

15. "Agar hast (ku) taṭai, sas-(bār) frāz-(ē)-sōyēnd pa-gō-mēz, sas-(bār) pa-zamī (ō)-ham-nikānēnd,—(ku-s namb pāk bē ē 𐬰𐬀𐬎𐬌),—sas-(bār) pa-āw frāz-(ē)-sōyēnd, sas mäh, awar-(ē)-bōdēnd pa-rōchan awar mām.

16. "Ardvi(sûr) nām āw, Spitamân Zaratûst ! ān (ān) ī men āw yōs-dâsrinēt,—(ku, pāk dâret);—ān (ān) ī gōsnān sūsar,—(ka nē awā khûn, aē : bē-āyet, aē : pa rās ī ōi tā bē-āyet); ān (ān) ī māṭakān gawr,—(ka bār diṭ awûstan bawēt, aē : pa rās ī ōi);—ān (ān) ī māṭakān pēm,"—(ka and chand āwāyet chun āyet, aē : pa rās ī ōi).—

Vend. VII 17-22 = Vend. V, 57-62.

23. "Dâtār ī-gēhān ī-ast-aūmandān, asō ! chun ōisān martān yōsdā-sar hend, asō Aūhr-mazd ! ke nasā frāz-kh^vart, sag bē-ṽiṭart ayûp martōmān ?"

24. Az-as gūpt Aūhr-mazd, (ku) : "a-yōsdāsar hend, asō Zaratûst ! ōisān-icha martān garīsta-karīnīn (hend),—

15. "If it-be woven-cloth, *they*-shall-clean *it* six-(times) with-*the*-bull's-urine, rub *it* six-(times) with-*the*-earth,—(that-is, *they* shall-remove *the* moisture entirely),—clean *it* six-(times) with-*the*-water and expose-*it* for-six-months over-*the*-window of-*the*-house.

16. "*There is the Water* named 'Ardvi-(sûr)', Oh Spitamân Zaratuhst ! that water of-mine purifies,—(that-is, keeps clean),—(that) she *purifies* (the) seed of-males,—(when not with blood does *it* come out, note : *it is* owing-to her that *it* comes-out); (that) she *purifies the* wombs-of-females,—(when a woman will-be pregnant again, note : *it will be* owing-to her; (that) she purifies (the) milk of-females,"—(when *it* will-come as much as requisite, note : *it is* owing-to her).—

Vend. VII, 17-22 = Vend. V, 57-62.

23. "Oh holy Creator of-*the*-material-world ! How will those men be clean, Oh holy Ohrmazd ! who have-partaken *the* dead-matter of-a-dog or m n dead ?"

24. Thereupon replied Ohrmazd : "*They* will-be unclean, Oh holy Zaratuhst ! and-these men (will-be) *fit-for-cutting-their* abode,—

[Awarg gūpt. aé : “garīsta sān be kanisn.”]—

ū dél-karīnisn (hend); ōisān-icha martān spēt-dōisar ez chasīn bē-barisn; ōisān srōb (vināskārān) awar,—(pa ōisān srōb vināskārān),—(asān) ān drūj ī nasūs awar-dōbārēt;—

[hast ke srōb mōrtakān gūyēt;]—

a-yōsdāsar pas bawēnd tā-ō-hama ū hama-rōbisnīh.”—

[Īn ez Awistā pētā. Ān bawēt ka-s nasā pa vināskārīh gūt-ēstēt; rīman, marg-arzān; vas sōē nēst; pa īn nīrang, ez pēs pētā, bē awa-zanisn. Ka-s pa a-vināsīh gūt-ēstēt, as sōē hast, vasān pa kūtak var gō-mēz han dahisn.]

25. “Dāȥar ī-gēhān ī-ast-aūmandān, asō ! chun ōisān mart yōsdāsar hend, asō Aūhr-mazd ! nasā awā gūhīh,—(awa rīmanīh),—ō-āwān ayūp ō-ātasān, (ān ī) a-yōsdāsrīhā frāz-bōrt (vināskārīhā) ?”

26. Az-as gūpt Aūhr-mazd, (kn) : “a-yōsdāsar hend asō Zaratūst !—

[Awarg said : “Thēir abode shall-be-dug out.”]—

and are fit-for-cutting their-hearts; and-these men bear-down the white (*sclerotic*) from-the-eye; the ‘druj ī nasus’ will-rush-over (them), over the nails (*of-the-sinners*),—(by these sinners’ nails);—

[There is one who says : “The nails of the dead;”]—
they-will-be unclean thereafter upto-eternity and eternal-progress.”—

[This is evident from the Avestā. That happens when-he has devoured the dead-matter with sinfulness; he is contaminated and a sinner deserving-death; there is-no purification for him. He-shall-be-killed according-to this aphorism, evident from above. If-he has-devoured it without sinfulness; there is a purification for him; they shall verily give him bull’s-urine with pounded ashes.]

25. “Oh holy Creator of-the-material-world ! How will those men be clean, Oh holy Ohrmazd ! who have with-uncleanliness,—(with-sinfulness),—brought the ‘nasā’ with-filth to-the-waters or to-the-fires ?”

26. Thereupon replied Ohrmazd : “They-will-be unclean, Oh holy Zaratuhst !

[Aê: in nasâ ân hamâr î stațan râ rîman han bawêț, marg-arzân nê-bawêț; aê: chi-s pas bê ô âw û âtas barêț, rîman û marg-arzân; vas sôê nêst. Ka fra-țôm marg-arzân han bawêț, pas rîman bawêț, pa aûskârisn ku-s sôê nêst.

Hast ke aêțûn gûyêț, aê: “ke nasâ ô âw û âtas barêț, har chun barêț, marg-arzân bawêț, rîman; vas sôê nêst.”

Hast ke aêțûn gûyêț, aê: pa nasâ, har chun marg-arzân bawêț, rîman; vas sôê nêst.]—

“ôisân-(icha) tanand madag-acha ayîyârîh-dahisn-tar bawênd, ke nasâ-karîn (hend), (ku), darvand (hend);—(awâz ôi ke nasâ pa vinâskârih gûț êstêț);—

“ôisân khûsk a-vâstar (sahm) ayîyâr-dahisn-tar bawênd, ke nasâ-karîn î darvand (hend);—(awâz ôi ke nasâ pa vinâskârih gûț-êstêț);—

27. “ôisân zamestân î devân-dât î gô-(spend)-zan î zôpr-

[Note: Consider this ‘nasâ’ to be that by seizing which *one* will become contaminated, *he* will-not-be a sinner deserving-death; for, *if* he then carries it unto *the* water and *the* fire, *he will-be* contaminated and deserving-death; *ther-* is-no purification for him. If first he verily becomes deserving-death then *he* will-be-contaminated, with the thought that he has no purification.

There is *one* who thus says: “*He* who carries *the* ‘nasâ’ to *the* water and *the* fire, howsoever *he* carries *it*, *he* will be deserving-death and contaminated; *there* is-no purification for him.”

There is *one* who thus says: “Howsoever *one* will be deserving-death, owing-to *the* ‘nasâ’ *he-will-be-contaminated*; *there* is-no purification for him.”]—

“(and)-they, who (are) *the* ‘nasâ’-cutters,—(that-is, are wicked),—will-be *the-most-helpful to-the-spider and-the-locust*;—(again he who has devoured *the* ‘nasâ’ with sinfulness);—

“they, who (are) the wicked ‘nasâ’-cutters, will-be-the-most-helpful to drought and absence of pasture,—(terror);—(again he who has devoured *the* ‘nasâ’ with sinfulness);—

27. “they who (are) *the* wicked ‘nasâ’-cutters, will-be the-

vapr ī awar-aûstâw-gar,—(ku, kasân anāyih az-as),—ī gva-khrû,—(ku, rês kûnêt),—ī vaṭa,—(ku, chis-ê vaṭ),—ī dûs-dâ,—(ku, pa awârûnih dât êstêt),—ayiyâr-dahisn-tar bawênd, ke nasâ-karîn ī darvand (hend);—(awâz ôi rîman ke nasâ pa vinâskârîh gûṭ êstêt);—

ôisân srôb (vinâskârân) awar,—(pa ân ī ôisân srôb ī vinâskârân),—(as-ân) ân druj ī nasûs awar-dôbârêt;—

[Hast ke srôb ī môrtakân gûyêt.]—

a-yôsdâsar pas bawênd tâ-ô-hama û hama-rôbisnih.”

28. “Dâtâr ī-géhân ī-ast-aûmandân, asô! chun ôisân aêsam yôsdâsar hend, asô Aûhr-mazd! ke nasâ awar-bôrt- (êstêt) ī sag bê-viṭart ayûp martômân?”

29. Az-as gûpt Aûhr-mazd, (ku): “yôsdâsar hend, asô Zaratûst! (bê) ka? aêṭûn :—(ku, chun pâk be-bawêt?)—

“agar ân nasûs an-awar-zâṭ ī sag ī karp-kh^var ayûp vay ī karp-kh^var, vitîst-drânâ,—(dûra),—ka khûsk (aêsam), frâz-

most-helpful to winter produced-by-the-devs, which kills-*the* (beneficent)-animal, which is of-deep-snow, *the*-punisher,—(that-is,—*there is harm to persons therefrom*),—cruel,—(that-is, *it inflicts wound*)—wicked,—(that-is, *it is a bad thing*)—of-vile-product,—(that-is, *it is produced with impiety*),—(again he, *the* contaminated man who has devoured *the* ‘nasâ’ with sinfulness);—

the ‘druj ī nasus’ will rush over (them), over their, (the sinners’) nails,—(by these, the sinners’, nails,)—

[*There is one who says: “The nails of the dead.”*]

they will-be unclean thereafter upto-eternity and-eternal progress.”

28. “*Oh holy Creator of-the-material-world! How will those ‘aesams’ be clean, Oh holy Ohrmazd! over which (is) brought the ‘nasâ’ of a dog or m n dead?*”

29. Thereupon replied Ohrmazd: *They* will-be clean, *Oh* holy Zaratuht! (but) when? thus :—(that-is, how will-*it*-be-clean)?—

“if the nasus *be* un-smitten by *the* corpse-devouring dog or *the* corpse-devouring bird, *they* will-lay-down, on any of *the*

aératn-drânâ ka kh^vit; pa-in zamî bê-(è)-dahênd, pa kaṭâr-ach-ê chatrûsvaṭa, (vas) aévak-bâr âw awar-(è)-hinchênd,—(pa sâl sar),—aêtûn yôsdâsar,—(ku, pâk).—

30. “Agar ân nasûs awar-zaṭ ī sag ī karp-kh^var ayûp vay ī karp-kh^var, frâz-aératn-drânâ,—(dûra),—ka khûsk (aêsum), frâz-bâzâ-drânâ ka kh^vit; pa in zamî bê-(è)-dahênd, pa kaṭâr-ach-ê chatrûsvaṭa, (vas) aévak-bâr âw awar-(è)-hinchênd,—(pa sâl sar),—aêtûn yôsdâsar.

31. “Aêtûn (ka) khûsk aêsum,—(vas né hamâr),—aêtûn (ka) kh^vit,—(ân bawet ka zaṭ-êstêt),—

aêtûn (ka) sakht, aêtûn (ka) narîm; pa in zamî bê-(è)-dahênd, pa kaṭâr-ach-ê chatrûsvaṭa; (vas) aévak-bâr âw awar-(è) khsinchênd,—(pa sâl sar),—aêtûn yôsdâsar.”—

[Aé: ka-s aêtûn bê-sôst, pas-icha pa kâr ī âw û âtas akar-icha né sayet.]

four-sides on-this earth, of-*a*-span's-length,—(distance),—when (*the* 'aesams' *be*) dry, of-*an*-ell's-length when moist; *they*-will-sprinkle water over (them) once;—(at *the* end of the year),—thus *they-will-be* pure,—(that-*is*, clean).—

30. “If the ‘nasus’ is-smitten by *the* corpse-devouring dog or *the* corpse-devouring bird, *they* will-lay-down on any of *the* four sides on-this earth, at-*an*-ell's-length,—(distance),—if (the ‘aesams’ *be*) dry, at-an-arm's-length if moist;—*they*-will-sprinkle water over (them) once,—(at *the* end of *the* year);—thus *they will-be* pure.

31. “*They*-will-lay-down, on any of-*the* four-sides on-this earth, this-much (if) *the*-‘aesams’ *be* dry,—(of-it *there* is-no reckoning),—this-much (if) moist,—(that-*is the case* when *the* ‘nasus’ is smitten),—this-much (if) hard, this-much (if) soft; *they*-will-sprinkle water over (them) once,—(at *the* end of *the* year),—thus *they will be* pure.”—

[Note: When-*they* will-be thus cleaned, even-then *they*-will-be never fit for *the* use of water and fire.

Māh-Aûhr-mazd gûpt, aê: "pa kâr ī 𐬨𐬀𐬎𐬌 sâyet."

Parik gûpt, aê: "pa awazâr ī yazisn akar-icha nê-sâyet."

Dâr-ī stawr jvīt-karṭa; ān-ī khûrt aētûn bawêt chun zâz û mûrâ. Ka pa aêvak farôṭ bast êstêt, ān-ich ī stawr aêva-karṭa.]—

32. "Dâtâr ī-gēhān ī-ast-aûnandān, asô ! chun ôisân jav vâstar yôsdâsar hend, asô Aûhr-mazd ! ke nasâ awar-bôrṭ-(êstêt) ī sag bê-viṭarṭ ayûp martômân?"

33. Az-as gûpt Aûhr-mazd, (ku): "yôsdâsar hend, asô Zaratûst ! (bê) ka ? aētûn:—(ku chun pâk bê-bawêt?)—

"agar ān nasus an-awar-zuṭ ī sag ī karp-kh^var ayûp vay ī karp-kh^var, frâz-aêratn-drânâ,—(dûra),—ka khûsk jav, û frâz-bâzâ-drânâ ka kh^vit; pa īn zamī bê-(ê)-dahênd, pa katâr-ach-ê chatrûsvaṭa, (vas) aêvak-bâr âw awar-(ê)-khsinchênd,—(pa sâl sar),—aētûn yôsdâsar ;

Māh-Ohrmazd said: *They-are-fit for the use of hail.*"

Parik said: "*They-will-never be-fit as the 'âlât' of the 'yazisn'.*"

A big log of wood is made separate; the small piece of wood is just like 'zâz' and 'mûrâ'. Even-the big log is made-one when it is tied down to a piece.]

32. "*Oh holy Creator of-the-material-world ! How will the corn and-pasture be clean, Oh holy Ohrmazd ! over which (is) the 'nasâ' of a-dog or m n dead ?*"

33. Thereupon replied Ohrmazd: "*They-will-be clean, Oh holy Zaratuhst; (but) when? thus:—(that-is how will-it-be clean?)—*

"if the 'nasus' be un-smitten by the corpse-devouring dog or the corpse-devouring bird, they-will-lay-down on any of the four-sides on this earth, at-an-ell's-length,—(distance),—if the (corn) be dry, at-a-forearm's-length if moist; they-will-sprinkle water over (them) once,—at the end of the year),—thus they will be pure;

34. “agar ān nasūs awar-zaṭ ī sag ī karp-kh^var ayūp vay ī karp-kh^var, frāz-bāzā-drānā,—(dūra),—ka khūska (jāv), ū jvīt-ê-drānā ka kh^vit; pa īn zamī bē-(ê)-dahēnd, pa kaṭār-ach-ê chatrūsavata, (vas) aēvak-bār āw awar-(ê)-khsīnehnd,—(pa sāl sar),—aētūn yōsdāsar.

35. “Aētūn (ka) khūska jāv,—(vas nē hamār),—aētūn (ka) kh^vit,—(ān bawēt ka darūt ēstēt),—aētūn (ka) kest, aētūn (ka) nē kest, aētūn (ka) farkhūnast, aētūn (ka) nē farkhūnast, aētūn (ka) bakht, aētūn (ka) nē bakht, aētūn (ka) ārt, aētūn (ka) nē ārt, aētūn (ka) srest jāv,—(vas nē hamār),—pa īn zamī bē-(ê)-dahēnd, kaṭār-ach-ê chatrūsavata, (vas) aēvak-bār āw awar khsīnehnd,—(pa sāl sar)—aētūn yōsdāsar.”

[Aē: ka pa ham āw frāz sresta, aē: sāyet. Gyāh, andar sāl, bē pa nikirīn, ō stōrān nē pāṭakhsā dātan. Ka-s awar ēstēt, pāṭakhsā ka awāz nē dārēt. Aē: ka aētūn bē

34. “if the ‘nasus’ be smitten by *the* corpse-devouring dog or *the* corpse-devouring bird, *they*-will-lay-down on any *of the* four-sides on this earth, *at-a-forearm’s-length*,—(distance),—if *the* (corn) be dry, *at-an-arm’s-length* if moist; *they*-will-sprinkle water over (them) once,—(at end of *the the* year),—thus *they will be* pure.

35. “*They*-will-lay-down, on any *of-the-four-sides* on-this earth, this-much (if) *the* corn be dry,—(of-it *there is* no reckoning)—this-much (if) moist,—(that is the case when *it is* reaped),—this-much (if) sown, this-much (if) not-sown, this-much (if) reaped, this-much (if) not-reaped, this-much (if) thrashed, this-much (if) not-thrashed, this-much (if) ground, this-much (if) not-ground, this-much (if) the-corn is-kneaded,—(of-it *there is* no reckoning),—*they* will-sprinkle water over (them) once,—(at *the* end of *the* year)—thus *they will-be* pure.”

[Note: If *the corn is* kneaded together with water, *it is*-proper. *It is* not proper to-give grass to *the* cattle, without examination, within a year. If it be over *them*, *it is* proper if *they* will-not-withhold *it*. Note: when thus

sōst, pas-icha, pa yazisn ī Yazdān a-kar-icha né sāyet.

Awarg gūpt, aé: "Véhān-icha kem kh^varisen."

Bar ī pazāwt éstēt̄ aētūn bawēt̄ chun ān ī andar 𐭠𐭡𐭣; ān ī né pazāwt éstēt̄, ka-s awar rasēt̄, ê cha han-icha nēst.

Awarg gūpt, aé: "vâṭrang pazāwisn hama awâ hast jav, pâk jvīṭ-karṭa; ka awâ gyâh, aé: aêva-karṭa; gyâh pa chis ī kh^vēs, aêva-karṭa.

Ka andar 𐭠𐭡𐭣 âwist éstēt̄. aêva-karṭa. Ka 𐭠𐭡𐭣 𐭠𐭡𐭣 frâz vīzīt-éstēt̄, ka aētūn awâz sāyet statan, ya-s rēs paṭas né bawēt̄, jvīṭ-karṭa.

Rōsana gūpt, aé: ka pa varag rēs né bawēt̄ jvīṭ-karṭa.

În chun anâr, khōrmâ aêva-karṭa; in chun 𐭠𐭡𐭣 (gauz), vâtām jvīṭ-karṭa.

Har chis ê sôê hast, bê gōst, pēm, û âtrōstar û 𐭠𐭡𐭣 (gêl).

Hast ke aētūn gūyēt̄, aé: "Atrōstar ô dâr handāzisen, (sar) gêl ô vâstar."

cleaned, even-then *it* is never fit for *the* yazisn of 'Yazdân'.

Awarg said: "The faithful shall-eat *the-least of it*."

Fruit which is ripened is just like that which *is* in 𐭠𐭡𐭣; that-which is not ripened, when-it will become ripe, that-too is-not otherwise.

Awarg said; "If cucumber ripens entirely with corn, *it is* clean and made-separate; if with grass, note: *it is* made-one; grass *is* made-one in *its* own substance.

When fruit is hung in a 𐭠𐭡𐭣, *it is* made-one. When it is hung up in bundles, if they can so take it off that *there* will be no wound on-it, *it is* made-separate.

Rosana said: "If *there* will-be no wound over the leaf, *it is* made-separate."

Fruit such-as these: pomegranate and date are made-one; such as walnut and almond *are* made-separate.

There is purification for every thing but meat, milk, ashes and clay.

There is one who thus says: "Ashes shall-be-considered as-identical with wood and clay to be *the same as* pasture."]]

36. "Dāṭār t-gēhān t-ast-aūmandān, asō! ka ōisān ke Mazd-yast pa-bazeskih frāz-vazēnd, pa-kaṭār pēs āzmāyisn, pa-Mazd-yastān ayūp dēv-yasnān?"

37. Az-as gūpt Aūhr-mazd, (ku): "Pa dēv-yasnān pēs é āzmāyisn chun pa Mazd-yastān, Ka fra-ṭōm dēv-yasn karinēt, bé ān mirāt, ka daṭṭigar dēv-yasn karinēt, bé ān mirāt, ka saṭṭigar dēv-yasn karinēt, bé ān mirāt, an-āzmūṭa zi ān tā-ō-hama ū hama-rōbisnīh.

38. "Ma-cha pas Mazd-yast pa-bé-āzmāyisnīh bé-āzmāyisn; ma-cha karinēnd Mazd-yast, ma-cha pa-karinīsn rēsānd.

"Agar, pas, Mazd-yast pa-bé-āzmāyisnīh bé-āzmāyisn, agar karinēnd Mazd-yast, agar pa-karinīsn rēsānd, bé (ān) ī ōi rēs-icha awar-rēs tōjēt pa bōṭō-varst tōjisn.

39. "Ka fra-ṭōm dēv-yasn karināt. bé ān āyāt, ka daṭṭigar dēv-yasn :karināt, bé ān āyāt, ka saṭṭigar dēv-yasn karināt, bé ān āyāt, āzmūṭa ān tā-ō-hama-rōbisnīh.

36. "*Oh* holy Creator of *the*-material-world! If they that *are* Mazd-yasnāns will-proceed for-healing, whom shall-*they*-treat first: Mazdyasnāns or Dēvyasnāns?"

37. Thereupon replied Ohrmazd: "*They*-shall first treat *the* Dēvyasnāns *rather* than *the* Mazdyasnāns. If *he* first operates-on a-dēvyasn *with-the-knife*, he dies, if *he*-operates-on *the* second dēvyasn, he dies, if *he* operates-on *the* third dēvyasn, he dies: inexperienced *is* he, verily upto eternity and eternal-progress.

38. "And let *him* not *thereafter* treat *the* Mazdyasnāns, with-treatment; and let *him* not operate-on *the* Mazd-yasnāns,—and let *him* not wound by-operation.

"If, *thereafter*, *they*-will-treat *the* Mazdyasnāns with-treatment, if *they*-will-operate-on *the* Mazdyasnāns, if *they*-will-wound by-operation, *he*-shall-atone for-the-wound of-him wounded with *the* atonement of-the-bōṭōvarst sin.

39. "If *he*-will-operate-on *the* first 'dēvyasn', he recovers, if *he*-will-operate-on *the* second 'dēvyasn', he recovers, if *he*-will-operate on *the* third 'dēvyasn', he recovers: he *is* experienced upto-eternity and-eternal-progress.

40. "Pa-kâma, pas, Mazd-yast, pa bê-âzmâyisnîh bê-(ê)-âzmâyênd ; pa-kâma ê karínênd Mazd-yast ; pa-kâma karínisn ê bêsazênd.

41. "Âsravan bêsazínêť, (as) ez-dahmân bê âfrîn ;—

[aé : 'asô bâs' ; vas kh^vâsta paťinân nê hamâr.

Hast ke aêťûn gûyet, aé : "ân bawêť ka-s si hazâr stîr nêst.]—
mân mân-pať bêsazínêť, (as) paťa) nî-tôm stôr arj ; vîs vîs-pať
bêsazínêť, (as) mîyâna stor arj ; zand zand-pať bêsazínêť, (as)
'aghrâi' stôr arj ; dah dahyû-pať besazinet, (as) vâs chahâr
ayûjîsn arj,—(bisaspa) ;

[aé : hapt stîr arjêť ; aé : magûpaťân magûpať har chis
kûnêť, aê : aêťûn.]—

42. "Ka fra-ťôm mân-paťân mân-pať nâîrik bêsazínêť, (as)
khar dênûťa arj ; vîs vîs-pať nâîrik bêsazínêť, (as) gâv dênûťa
arj ; zand zand-pať nâîrik bêsazínêť, (as) asp dênûťa arj ; dah

40. "At-will, thereafter, let-them-treat the Mazdyasnâns
with-treatment ; at-will let-them-operate-on the Mazdyasnâns ;
at-will let-them-heal by-operation.

41. "*One* may-heal an 'âsravan' : (him) with-a-good blessing ;

[Note : *in return of the blessing* : 'mayest-thou be
holy' ; *there is* no reckoning of it *in measure of* wealth.

There is one who thus says : "That is the case when-
he has-not 3000 stîrs.]—

"*one* may-heal the house house-lord : (his fee is) the value of
the smallest cattle ; *one* may-heal the street's street-chieftain :
(his fee is) the value of a medium-sized cattle ; *one* may-heal
the village village-lord : (his fee is) the value of a large cattle ;
one may-heal the country's country-lord, (his fee is) the value
of a four-yoked chariot,—(having-two-horses) ;

[Note : *it is-worth* seven stîrs ; Note : whatever he-shall-do
for the Magûpaťân magûpat will be rewarded thus.]—

42. "If he-shall-heal first the wife of the house house-lord,
(his fee is) the value of a she-ass ; he-shall-heal the wife of the
street street-lord : (his fee is) the value of a cow ; he-shall-heal
the wife of the village village-lord : (his fee is) the value of a

dahyû-paṭ besazînêṭ, (as) aûstra dênûṭa arj;

43. "Vis vis-paṭ bêszazînêṭ, (as) 'aghrâi' stôr arj; aghrâi stôr bêszazînêṭ, (as) miyâna stôr arj; miyâna stôr bêszazînêṭ, (as) ni-tôm stôr arj; ni-tôm stôr bêszazînêṭ, (as) anûmayê arj; anûmayê bêszazînêṭ, (as) gôst kh'varisn arj, (pasn).—

[Aê: mazd ī bazeskân aētar gûyêṭ; pa chahâr-dah gûyêṭ ī pa Ratustâit, ī har ân dô jâk aē-tôm gûyêṭ: 'nvikayêhê'.

Har ân ī jvitar gûyêṭ as har ân ī pa chahâr-dah. Ân ī a-vinâsihâ, dast har dô râ âzmâyisn: râstih râ, sawôkih râ; ân ī pa vinâskârih, as aēvâj, aē râstih râ âzmâyisn:

'stavanô vâ puiti pâidhê daēva-yasnê vâ'.

Aê: hama ân ī pas kâr.

Hast ke aētûn gûyêṭ aê: âzmûṭa ē an-âzmûṭa han bawêṭ; an-âzmûṭa âzmûṭa nê-bawêṭ.]

mare; *he-shall-heal the wife of the country country-lord: (his fee-is) the value of a she-camel.*

43. "*He-shall-heal the son of-the-street-lord: (his fee is) the value of a large cattle; he-shall-heal a-large cattle: (his fee is) the value of a medium-sized cattle; he-shall-heal a-medium-sized cattle: (his fee is) the value of the-smallest animal; he-shall-heal the-smallest animal: (his fee is) the value of a sheep; he-shall-heal a sheep: the value of meat food (is his fee).*—

[Note: *They-mention the fees of the healers here; they-mention for fourteen as in Ratustâit, in both these places they-mention identically:*

(Av.) 'Of-two-evidences'. Whichever mentions otherwise, whichever *is contained* in the fourteen.

In the case of an-unsinful-patient, the hands of the healer shall-be-tested for both: for precision and for lightness; in the case of sinfulness of the patient he shall-be-tested only for precision.

(Av.) 'Of-the faithful or a-dêv-yasn freed from sin'.

Note: All this *is* work after *passing the test*.

There is one who thus says: "One tested does become rejected; but the rejected will-not-become accepted."]

44. “Ka vas-bēsazīnītār (ō)-ham-rasānd, Spitamān Zaratūst ! (ke) pa-kārt-bēsazīnēt,—(ku, 𐬐𐬀𐬭𐬀𐬎𐬭𐬀 bōrēt),—(ke) pa-aūrvar-bēsazīnēt,—(ku, dārū dahēt).—(ke) pa-mānsraspend-bēsazīnēt,—(ku, awsūn kūnēt),—

[‘tem athra hanjasāonti yaṭ māthrem-spen tem-baēsazem’
ōi aētar ō-ham-rasēnd ke pa-mānsraspend bēsazīnēt],—
chi, ān hast ī ez-bēsazīnītārān bēsazīnītār-tōm ke pa mānsraspend-bēsazīnītār,—(ī vēh nē-kūnēt, vatar-icha nē kūnēt)—ke mart ī asō ez aūrūsvar bēsazīnēt,—(ku, awsūn kūnēt).”—

45. “Dātār ī-gōhān ī-ast-aūmandān, asō ! chand drānā zamān (ku) satēt martōm rist pa-zamī bē-dāt-(ēstēt) rōsanīh awar-var khvar(sēt)-nikīrisn zamī bawēnd (pāk) ?”

46. Az-as gūpt Aūhr-mazd, (ku) : “sāl-drānā, asō Zaratūst ! (ku) satēt martōm rist pa-zamī bē-dāt-(ēstēt) rōsanīh awar-var khvar(sēt)-nikīrisn zamī bawēnd (pāk).”—

44. “When many healers may-come-together, *Oh* Spitamān Zaratuhst ! *he* (who) heals with *the*-knife,—(that-is, cuts with the scalpel),—*he* (who) heals with *the*-herbs,—(that-is, gives medicine),—*he* (who) heals with *the*-beneficent-‘mān-thra,—(that-is, prepares charms),—

[(Av.) (Pah)-‘Hither do-they-concourse to him who is a healer with *the* beneficent-‘mānthra’]—
“for, he is of healers *the*-most-healing who *is the* healer with *the*-(beneficent)-‘mānthra’—(who may-not-do good, *yet* does-not-do any harm also),—who heals from *the* ‘orūsvar’ of *the* holy man,—(that-is, prepares charms).—

45. “*Oh* holy Creator of *the*-material ! at what length of time do *the* lands become (clean), (where) lie men dead that (are) consigned to *the*-ground enveloped-in light, exposed-to-sun-(light) ?”

46. Thereupon replied Ohrmazd : “*After* a-year’s-length, *Oh* holy Zaratuhst ! *the* lands become (clean), (where) lie men dead *that* (are) consigned to *the*-ground enveloped-in light, exposed-to-sun-(light).”—

[Aē: in zamī-ch ān hamār ke-s paṭas bē-visōpēnd; sāl-drānā nē-kanisn ū nē kārīs; vas āw awar nē-hēlisn. Har ke visōpēt, marṭ ē ayūp sag ē, pa har chi visōpēt, dār-ē ayūp sig-ē, har chum visōpēt, pa vināskārīh a-vināsīh, and-chand visōpēt, ham-būn-icha pa visōpt dārīs. Ka-s zivandakān dast ū pā bōrīt-ēstēt, jāk jāk bē satēt, ka mōrt, ka-s jāk-ē visōpēt, as hama jāk visōptan rā, zamī rīman han kūnēt; ka āno bē visōpt, bē han-icha jāk-ē barēt, ān jāk visōptan rā zamī rīman nē-kūnēt.]

47. "Dātār ī-gēhān ī-ast-aūmandān, asō! chand drāna zamān satēt marṭōm rīst andar-zamī nikān, havand zamī bawēnd, (pāk)?"—

48. Az-as gūpt Aūhr-mazd, (ku): "Pas-(ez) panjāh sāl, Spitamān Zarātūst! (ku) satīt marṭōm rīst andar (in) zamī nikān, havand zamī bawēnd (pāk)."—

[Note: Consider even these lands *to be* those whereon *they*-disintegrate it; *they* shall neither plough nor sow for a-year's length: nor shall *they*-sprinkle water over *them*. Whoever disintegrates a man or a dog, with whatever *they*-disintegrate, a-piece-of-wood or a-stone, howsoever, *they*-disintegrate, with sinfulness or without-sin, as-much as is-disintegrated, shall be taken as quite disintegrated. When-one's hands and feet are amputated in-life *and* lie in various places, when he is dead, when *they* disintegrate his *dead body* at one place, they do make *the* lands contaminated, owing-to disintegrating *at* all the places; when *it is* disintegrated there, *if they* carry it even to another place, it does not contaminate that land for disintegrating *it* there.]—

47. "Oh holy Creator of-*the*-material-world! at what length of time do *the* lands become what-they-were,—(clean),—*wherein* lie men dead buried in *the* earth?"

48. Thereupon replied Ohrmazd: "After fifty years, Oh Spitamān Zarātūst! *the* lands become what-they-were,—(clean),—(wherein) lie men dead buried in (this) earth."—

[Aê : ka andar tōw-ê rûy-in nihâta, pa jâka aulâ âvôrêš, vas pas panjâh sâl han awâyet, tâ kh'ar(sêt)-nikirish kûnêš, as-ach han-icha hamâr nêst ; vas pas sag bê-namâyish ; vas kâr pa dô mart awar kûnish.]

49. "Dâpâr i-gêhân i-ast-aûmandân, asô ! chand drâma zamân (ku) satîš martôm rist andar dêzân bê-dât-(êstêš) havand zamî bawênd (pâk) ?"—

50. Az-as gûpt Aûhr-mazd, (ku) : "nê kanû pês ez-ân, Spîtamân Zaratûst !—(as panjâh sâl andar êstêš),—(tâ) ka ô-khâkîh gômîkhtêš ;—

[Aê : andar panjâh sâl, ez pas pêšâ ; ôi khâk bê bûš, ez in jâk pêšâ, aêvak andar dît ê.]—

"Hâchi, Spîtamân Zaratûst ! kašâr-ach-ê i ahû-i ast-aûmand, ô ôisan dêzân bê-kanishîh.

51. "Ke (ân î) men, ez-ôisan dêzân ân-and masâ bê kanêš chand ôi tan hast, patîšhâ ôi minish hast (î) patîšhâ gûbish, patîšhâ kûnish ;—

[Note : If *the 'nasâ'* is laid in a bronze cover, they bring out on the spot, it then does require fifty years, until they may make it exposed to sunlight, it has no other reckoning ; it shall then be shown to the dog ; its work should be done by two men.]—

49. "Oh holy Creator of-the-material-world ! at what length of-time do the lands become what-they-were,--(clean),--(where) lie men dead (that are) consigned-to the 'dakhma' ?"—

50. Thereupon replied Ohrmazd : "Not now before-that, Oh Spîtamân Zaratûst !—(it will-be fifty years inside),--(till) when it-is-mingled with-the-dust ;—

[Note : Within fifty years, as evident from the following ; its becoming dust is evident from this place, in one another,-- "do-thou-incite, Oh Spîtamân Zaratûst ! any one soever of-the-material-life to-eradicate these 'dakhmas'.

51. "And-whoso of-mine will-eradicate as-much size of-these 'dakhmas' as is his body, absolved will-be his thoughts and absolved his words and absolved his deeds ;—

[Chum ke tanâpôhrîkân-ê mînîsnî, gûbîsnî, kûnîsnî, pa patîf bawêf. bê vîchârêf. as vînâs tanâpôhr-ê bê-kanêf, kerpa, han bawêf, êstêf, ôi-cha aêtûn.]—

aûlâ-(han)-varzîf ôi mînîsn hast, aûlâ-(han)-varzîf gûbîsn, aûlâ-(han)-varzîf kûnîsn ;

52. “Chi, nè pa in mart awar, dô mîny pa patkâr bê-êstênd,—(ku-s ahr-man اهرمان awar nè bawêf);—

(aê: chi), frâz-fra-naptêf ô (ân i) pasôm ahvân;—

[Hast ke aêtûn gûyêf, aê: “Ka frâz-fra-naptêf ô ân i pasôm ahvân.]—

“bôrzând-as, (âi) Zaratûst! star, mâh, kh’ar-sêf; van-cha ôi bôrzam, (men) ke dâtâr A ûhr-mazd (hom), (ku): “nêvak, aêtûn tô, mart! ke ez (ân i) sêj-aûmand ahû—(î petiyâra-aûmand)—awar ô (ân i) a-sêjîsn ahvân—(î a-petiyâra)—fra-napt-haê.”—

[Aê: Har ân jâk ku Awistâ ‘paititem’ û ‘vachô urvaitis’ û ‘yavaêcha’ gûyêf, jvîf ez garzîsn vînâs tanâpôhr-ê bê-kanêf, kerpa han-êstêf.]

[Just as a tanâpôhr sinner becomes penitent with thought, word *and* deed and expiates *his sins*, his one ‘tanâpôhr’ sin is-eradicated *and* the good-deed which verily is, remains he-too *is* such.]—

“undone, (verily), are his thoughts,—undone, (verily), *his* words,—undone, (verily), *his* deeds ;

52. “For, not over this men, shall *the* two spirits stand-up for-dispute,—(that-*is*, ahriman will not be اهرمان over him) ;—

(Note : for), “he-progresses forth to (the) best existence ;—

[*There is one* who thus says : “When *he* progresses forth, *it is* to the best existence.”]—

“him welcome. (Oh) Zaratûst ! *the-stars and-the-moon and-the-sun ; and-I* welcome him, (I) who (am) *the* Creator Ohrmazd. (saying): “Blissful, then *art*-thou, *Oh* man who hast advanced from (the) perishable existence,—(which *is* full-of-adversity).—on to (the) imperishable existence,—(which *is* without adversity.”)—

[Note: Wherever *the* Avestâ mentions ‘paititem’, ‘vachô urvaitis’ or ‘yavaêcha’, *they*-eradicate a ‘tanâpôhr’ sin without penitence, *and* the good-deed does remain.

‘At-cha henti peretō-tanunām shyaothnanām uz-vars-tayō’:

Ānō pêtâ, ku: vichârîsn tanâpôhr-ê râ, marg-arzân-ê bê-êstêt, vas tanâpôhr-ê vichârt bawêt.

‘Yascha ðim janaţ, Spitama Zarathustra ! yim viptem vâ’:

Ānō pêtâ, ku: ke kûn-marz-ê bê-awazanêt, as marg-arzân-ê bê-êstêt, vas patît awar êstêt.

‘Yas-cha ðim janaţ, Spitama Zarathustra ! vehrkem yim bizangrem daêva-yasnem peshô-tanvê’:

Ānō pêtâ, ku: ke an-air-ê bê awa-zanêt, as ‘yavaêcha’ awar bê-êstêt.

În ku: vinâs kanêt ‘vachô urvaitis’ pêtâ. An-aúspôrt né garzîsn. Hû-mat dūs-maţ bê-kanêt; hûkht dūs-aûkht bê-kanêt; hû-varst dūs-aûvarst bê-kanêt.

Dânêt. Awistâ yastan, vinâs hama bê-kanêt, kôrpa han êstêt.

(Av.) ‘And-then are *the* atonements of-*the*-deeds of ‘peshô-tanu’-sinners.

Thence *it-is*-evident, that owing-to *the* expiation of a ‘tanâpohr’-sin, a sin-deserving-death remains, his ‘tanâpohr’ sin is expiated.

(Av.) And-whoso may-kill either him, *Oh* Spitamân Zarathustra ! who *is the* ‘vipta’:

Thence *it is* evident that *he* who will-kill a ‘kûn-marz’, his sin-deserving-death remains, his penitence remains on.

(Av.) And-whoso may-kill it, *Oh* Spitamân Zarathustra ! *the* wolf that *is the* two-legged ‘daêva-yasna’ for-the-peshôtanu’-sin:

Thence, *it-is*-evident that *he* who will-kill a non-aryan, his ‘yavaêcha’ will-remain over.

This *is* evident that *the* ‘vachô urvaitis’ extirpates sin. One-shall-not-offer-penitence imperfectly. Good-thought extirpates wicked-thought ; good-word extirpates wicked-word ; good-deed extirpates wicked-deed.

‘He-shall-know’, and ‘to-adore *the* Avestâ’ will-extirpate all *the* sins, *the* good-deed will verily remain.

Dānēt, ez ān jak pētā :—Haithīm ashavana bawatem'.

Awistā yastan, ez ān jak pētā :—'Vispem taṭ paiti framerezaīti dus-matem-cha'.

Yazisn i Yazdān and-chand kūnēt, vinās bē-kanēt, kerpa han ēstēt; awarē har ān kār ū kerpa vinās-vichā-risnīh rā kūnēt, and-chand kūnēt, vinās bē-kanēt, kerpa han ēstēt.

Ān-ī nē vinās-vichārisnīh rā kūnēt, Sōsiyans gūpt, aē :
"tā tan ī pasīn, har dō han bawēt ēstēt."

Vas ez 'barsōm-kar' pētāyīnīt. Ē-cha ez 'barsōm-kar' pētā, kū : Zīvanda asō; vas vinās pa būn ēstēt; pas mīrēt-ach aētūn bawēt; vas, pa tan-ī pasīn, kerpa rā mazd dahēnd; vas, vinās rā, pātīrās kūnēnd.

Gōgōsnasp gūpt, aē : pa siṭōs, aēvak pa tanī bē-sawēt :
'Yat he avat paourum uba jyāitē'.

*That 'he-shall-know' is evident from the text :—(Av.)
'Truly they-two-become holy'.*

*'To-adore the Avesta' is evident from the text :—(Av.)
'And with that he-wipes-off all wicked-thought'.*

He-shall-perform as much worship of Yazdān as will-extirpate sin and the good-deed will certainly remain; all the remaining duties and good-deeds that he-will-perform for the expiation of sins, he-shall-perform as-many as will-extirpate the sins and the good-deeds will verily remain.

Those-which he-will-perform not for the-expiation-of-sins: Sōsiyans said: "Both will certainly be and remain upto the final material-life."

He proved his statement from the text 'barsōm-kar'. This-too is evident from the text 'barsōm-kar': Whilst living he is holy; the sins originated-by him will-remain; even after he-dies, it is so; they-will-give him the reward for his good-deeds and will-deal the punishment for his sins, in the final material-life.

Gogōsnasp said: On the 'siṭōs', the one will-go in-exchange-of the other :—(Av.) 'When both his may-go ever so much'.

Ka-s si srōsa-charanām vinās vês ku kerpa, tâ tan-î pasîn pa dûz-akh':—*'Âtare vanhâo vanat'.*

Ka-s har do rast, pa ham-êstakân:—*'Hâm yâsaiti'.*

Ka-s si srōsa-charanām kerpa vês ku vinās, pa ān i pasôm ahvân:—*'Vanhâo âtare vanat'.*

Ka-s yast kart-êstêt, as tanâpôhr-ê kerpa vês ku vinās, garô-tamâni:—*'Aetahê snatha t̄bishañuha'.*

Awarg 'avavat-chit̄ yatha hvô peresahê' awar ez tanâpôhr gûpt̄.

Hast ke chahâr tanâpôhr gûyêt. Ê ke 'yô tûiryâbis' pa khûp gûyêt; ê ke chahâr tanâpôhr.

Ka-s marg-arzân-ê kart-êstêt, pa patit̄ bawêt, as sar bê-bôrend, pa jâk asô; vas siôs han yazisn. Ka pa hûs kh'ês bê-mirêt, pa aûskârisn ku pas ez si-sawa hamârisn,

If he *has* three 'srosa-charana' sins more than the good-deeds, he will remain in *the* wicked existence upto *the* final material-life: (Av.) *'The evil-deed will-vanquish the good'.*

When both *his good-deeds and sin are equal*, he will remain in purgatory:—(Av.) He causes to-deposit together'.

If-he *has* three 'srosacharana' good-deeds more than *the* sins, he will remain in the best existence:—(Av.) *'The good-deeds will vanquish the evil'.*

If-he has performed *the* worship, he has a 'tanapohr' good-deed more than *the* sins, he-will-be 'garotamâni':—(Av.) *'By his blow and affliction'.*

Awarg said: *"The text 'Even-as-much as thou-askest of-him' refers to a good deed superior to a 'tanâpohr'."*

There is one who says: "Four 'tanapohrs'; *there is one* who says: " 'Who with-four', as proper": one who *says*: "four 'tanâpohrs'.

When-he has committed a *sin*-deserving-death, if he becomes penitent and they-cut-off his head, he will be holy on the spot; they-shall certainly consecrate his 'siôs' ceremony. When one-will-die in the possession of his senses, with the contemplation that there will be reckoning after the three-nights, they-will-consecrate the 'siôs' after the

siṭōs pas ez si-sawa yazisn ; chi, né dānom, ku : pātfrās pa si-sawa bē-kūnēt, ayūp pa si-sawa sar.

Ū ka né pa-patīt bawēt, tā tan ī pasin pa dūz-akh^v. Vas pa tan ī pasin ez dūz-akh^v bē-āvōrēnd, vas har marg-arzān-ē rā, ē bar, sar bē-bōrēnd, vas bār awadōm awāz ō dūz-akh^v awa-kanēnd, vas pātfrās 'tishrām khshafnām' paṭas bē kūnēnd, asō.

Hast ke aētūn gūyēt, aē : "‘tishrām khshafnām’ pa aēvak marg-arzān né-bawēt."

Hast ke aētūn gūyēt, aē : "awāz ē pa ōisān bawēt ke-sān Jam bē-karīnīt."]—

53. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ku hast dēv ? ku (hast) dēva-yaz ?—(ku, yazisn ī dēvān ku-jāk vēs kūnēnd) ?—ku dēvān ham-dōbārisnīh ?—(ku, āyisn sawisn ku-jāk) ?—ku dēvān ham-patīsnīh ?—(ku, pa aēva-karṭakīh awāz ō ē ku-sān vēs dōbārēnd) ?—(ez) ku dēv (ō)-ham-dōbārēnd,—(pa vinās

three-nights ; for, *I-do-not-know whether they-execute the punishment during the three nights or at the end of the three nights.*

And if *one* will-not-be penitent, ^{no} *he* will be in the wicked existence till the final material-life. As the final material-life, *they* will-bring him out from the wicked-existence, *they* will-cut-off his head once for every *sin* of his deserving-death, *they*-will-cast him back to the wicked-existence the last time, thereby *they*-will-execute his punishments 'of-the third-night', and *he* will be holy.

There is *one* who thus says : "The punishment 'of the third night' shall-not-be for one *sin* deserving-death."

There is *one* who thus says : "It will again be to them who cut-up Jam."]—

53. "Oh holy Creator of-the-material-world ! Where is the-'dēv' ? where (is) the 'dēv'-worshipper ?—(that-is, where do they-perform the worship of the 'dēvs' the-most) ?—where the 'dēvs' congress ?—(that-is. where is their coming and going) ?—where the 'dēvs' on-rush ?—(that-is, where do they-rush back to, the-most, with an-evil-union) ?—(from) where do

karṭan),—pa panjāh-ganisnīh ū ē-saṭ-ganisnīh, saṭ-ganisnīh ū hazār-ganisnīh, hazār-ganisnīh ū bêvar-ganisnīh, bêvar-ganisnīh ū a-mar-ganisnīh ?”

54. Az-as gūpt Aūhr-mazd, (ku): “Andar ōisān dēzān, Spitamān Zaratūst! ke awar pa īn zamī bawēnd, pa-aūlā-dēzīsnīh aūlā-dēzist-(ēstēt), ke andar (ān) marṭ rist bê-dāt-(ēstēt); ānō hast dēv, ānō (hast) dēva-yaz, ānō (hast) dēvān ham-dōbārīsnīh (ū) ānō dēvān ham-paṭīsnīh, ānō dēv (ō)-ham-dōbārēnd, panjāh-ganisnīh saṭ-ganisnīh, saṭ-ganisnīh hazār-ganisnīh, hazār-ganisnīh bêvar-ganisnīh, bêvar-ganisnīh a-mar-ganisnīh.

55. “Hamānā ān, Spitamān Zaratūst! ōisān, ke dēv (hend), andar ōisān dēzān gangēnd, bê-cha vāmēnd, chun andar ān ahū 1 ast-aūmand, smā ke marṭōm (it), kh^varīsn pōkhta kh^varīt, gōst-acha pōkhta kh^varīt; vīnā-it, (smā) ke marṭōm (it),—(bōd dānīt),—kh^varēt frāz-(acha)-mīnēt—(bar aé-tōm).—

56. “Chi, ān hast dēvān rāmīsn, hama ez-ān ka tā ka ōisān gand awar-awākēnd,—(ku, bê-kanēnd),—

the ‘dēvs’ rush-togethēr,—(to-commit sins),—by-fifty-fold and-hundred-fold, by-hundred-fold and-thousand-fold, by-thousand-fold and-ten-thousand-fold, by-ten-thousand-fold and-innumerable-fold ?”

54. Thereupon replied Ohrmazd: “In-these ‘dakhmas’, *O*h Spitamān Zaratuhst! which are upon this earth, (are) piled-up by-piling-up, where-in (are)-laid dead-bodies of men; there is *the* ‘dēv’, there (is) *the* ‘dēv’-worshipper, there (is) *the* ‘dēvs’ congress, (and) there *the* ‘dēvs’ on-rush, from-there *the* ‘dēvs’ rush-together *by* fifty-fold and-hundred-fold, *by*-hundred-fold and-thousand-fold, *by*-thousand-fold and-ten-thousand-fold, *by*-ten-thousand-fold and-innumerable-fold.

55. “Like-unto that, *O*h Spitamān Zaratuhst! They that (are) *the* ‘dēvs’, eat in-these-‘dakhmas’ and-vomit, as in-the-material-life, you who (are) men eat cooked food, and-eat meat; (you) who are men are observant,—(know *the* smell),—they-eat and-think with relish,—(*the* result is identical).—

56. “For, that is *the* ‘dēvs’ delight, ever from-that till-when they cling-to *the* stench,—(that-is, dig-out *the*-graves).—

57. "Andar ôisân dêzân, (ô)-ham-bawênd aêvakîh,—(vas-takîh),—gar,—(âsnâ),—tapisn,—(tap i garm).—(ټپ ګرم),—(ټپ ګرم),—sart-aûstisnîh,—(tap i sart),—û vatar astisnîh,—(awarê anâyîh),—(ân-icha-i) pêr hast vars.

58. "Andar ôisân dêzân, martôm ham marûnchînițâr-tar bawênd pas-(ez) hû-frâsmôdât,—(ô ân jâk rasêț; asân anâyîh vês tûbân kartan).

59. Ôisân-icha ke kûțak-khraț (hend),—(ku, yâțû hend),—mas-khrațîh nê awar kh^vâhênd,—(ku, aérpațastân nê-kûnênd);—srisvața ôisân aêvakîh jaê drenjînêț;—(ku, pa si aêvak ôisân râ vês bawât, tâ-sân yâțûkîh pa sartîh vês nê tûbân kartan);—

pa lahv, awar dêmn, ân-ich-i si-(vaskît) gês,—

[Aê: nê dakhša i yâțû, bê pa in brâh vês kûnêț.]—

Vend. VII, 60-69 = Vend. V, 45-54. .

57. "In-those-'dakhmas' arise union—(changed-condition),—itches,—(*it is well-known*),—feverishness,—(hot fever),—(ټپ ګرم),—(ټپ ګرم)—cold rigours,—(cold fever),—and-bad-standing-posture,—(other harms),—(even-that-of)—*the* old bones *and* hair.

58. "In-those-'dakhmas', men become the-most-destructive after sun-set",—(*they* arrive there; they can do much harm).—

59. And-they who (are) of-little-wisdom,—(*that-is*, are sorcerers),—do-not-desire greater-wisdom,—(*that-is*, would-not-do *the*-work-of-religious-instruction);—*the*-'jahes' chant one-third of-their-impurities,—(*that-is*, *it* may-increase by one-third on-account-of them, so-that-they cannot practise sorcery more then one-third);—

with *the* lips over the 'dêmn' and-the lock (parted-in)-three,—

(Note: *This is not the* mark of the sorcerers, but *they* make much show with these).—

Vend. VII, 60-69 = Vend. V, 45-54.

70. "Dātār ī-gēhān ī-ast-aūmandān, asō ! agar-icha oīsān tapisn (ō)-ham-rasēt awar ō-tan ī baja-īn (ī rīman), agar-icha ān dō yask vatar awar rasāt : ē-cha ī sūd, ē ke tēsñkh^varāt ān (ke) nāīrik āw ? "

71. Az-as gūpt Aūhr-mazd, (ku): (aé): "kh^varāt; (chi) aētūn ōi hast mas-dāstānīh ka (ān) gān bōjēt; bē, kaṭār-ach-ē ez-dahmān (ī dindārān) ō-dahmān (ī dastōbarān), (ke) ākās (ku) dahmīh asōīh, (dahmānīh dastōbarīh); aētūn ān nāīrik (tūbānikīh) dast paṭmāna āw khūrt-haē; (ān ī) smā rā,—(ku, tā né bawāt vinās ō būn),—smā ke Mazd-yastān (ī), (as) tōjīsn frāz-bréhīnēt,—(ku-s vinās pāṭfrās bē-gūyīt); (ān) gūpt-raṭ,—(ku, dastōbar dāret),—gūpt-srōsavarz,—(ku, vinās garzēt),—(as) tōjīsn frāz (aé) bréhīnēt,—(ku-s vinās pāṭfrās bē-gūyēt.)"—

72. "Kaṭār ōi hast tōjīsn ? "

Az-as gupt Aūhr-mazd, (ku): "Pa (ān ī) ōi tanāpōhrīkānīh dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ srōsacharanām."—

70. "Oh holy Creator of-the-material-world ! And-if feverishness comes to-her over the-sinful (contaminated) body, and-if those two very-vile diseases come-on : that which is hunger and that which is thirst : Can the woman drink water ?"

71. "Therēupon replied Ohrmazd : "(She) may-drink ; (for), this-much is *for-her the-greatest-advantage*, if (her) life be-saved ; by *the order of* any of-the-good (chieftains) to-the-good ('Dasturs'), (who) know (that *it is*) goodness and holiness,—(leadership of orthodoxy) ; that woman (*has*) thus (the ability) if *she* had-drunk a handful of water ; (*it is*) for you,—(that-is, so-that sin may not be originated),—you who (are) Mazdyasnāns may-fix-up (her) atonement,—(that-is, *you*-declare the punishment of her sin) ; (that) well-spoken-of 'raṭ',—(that-is, *he who* holds authority-of-Dasturship),—the well-spoken-of 'srosāvarz',—(that-is, *he who* repents for sin),—may-fix-up (her) atonement,—(that-is, may-declare the punishment of her sin).—(vide V 25)

72. "What is her penalty ?"

Thereupon replied Ohrmazd : "For her 'tanāpohr'-sinfulness, she-shall-destroy two hundred with-destruction *with-the* horsewhip, two hundred *with-the* 'srosacharana.'"—

[Ka né pa a-tûbānikīh zīyāna rā haē, aē pētā bawē ku : ke kasān rā pa-patīt bawēt as patītīh kār. Apōrnāya-ē hapt-sāla rā, ez Avistā pētā : ka-s pētār pa-patīt bawēt, aē : sāyeṭ : 'Yēzi aēshām ptarō ishāre-s-tāitya'.]

73. "Dātār ī-gēhān ī-ast-aūmandān, asō ! chun ōisān tast, paṭas-kh^var yōsdāsar hend, asō Aūhr-mazd ! ke nasā-awar-bōrt (ēstēt) ī sag bē-vītarṭ ayūp martōmān ?"

74. Az-as gūpt Aūhr-mazd, (ku) : "yōsdāsar hend, aso-Zaratūst ! (bē) ka ? aētūn.—(ku, chun pāk bē bawēt, vas vichīr).—agar hast (ku) zar-ēn, aēvak-bār frāz-(ē)-sōyēnd pa gō-mēz (ī gāw), aēvak-bār pa-zamī (aūlā ē) aūz-dāsēnd,—(ku-s nam pāk bē ē nikānēnd),—aēvak-bār pa-āw frāz-(ē)-sōyēnd, aētūn yōsdāsar ;

75. "agar hast (ku) āsim-ēn, dō-bār frāz-(ē)-sōyēnd pa gō-mēz (ī gāw), dō-bār pa zamī (aūlā ē) aūz-dāsēnd,—(ku-s nam pak bē ē nikānēnd),—do-bar pa-āw frāz-(ē)-sōyēnd, aētūn yōsdāsar ;

[If, owing-to inability *it* be not *possible* for *the* woman, let *it* be clear that *he* who becomes penitent for *other*-persons, his penitence *is* of-avail. As-to a child seven years of age, *it is* evident from *the* Avesta : if-his father becomes penitent, *it is*-proper.

(Av.) 'If their father immediately.....']

73. "Oh holy Creator of-*the*-material-world ! How will those vessels *and* eating-utensils be clean, Oh holy Ohrmazd ! over which (is) brought *the* 'nasā' of a dog or m n dead ?"

74. Thereupon replied Ohrmazd : "*They*-will-be clean, Oh holy Zaratuhst ! (but) when ? thus.—(that-*is*, how will *it* be clean, its explanation).—

"if *it* be of-gold, *they*-will-wash (it) once with *the* 'gōmēz' (of *the* bull), *they*-will-rub (it off) once with-*the*-earth,—(that-*is*, *they*-shall-thoroughly dry its moisture),—*they*-will-wash (it) once with-water ; thus *it will be* clean ;

75. "if *it* be of-silver, *they*-will-wash (it) twice with *the* 'gōmēz' (of *the* bull), *they*-will-rub (it off) twice with-*the*-earth,—(that-*is*, *they*-shall thoroughly dry its moisture),—*they*-will-wash (it) twice with-water ; thus *it will be* clean ;

“agar hast (ku) ayag-ên, si-bâr frâz-(ê)-sôyênd pa-gômêz (î gâw), si-bâr pa-zamî (aûlâ ê) aûz-dâsênd,—(ku-s nam pâk bê ê nikânênd),—si-bâr pa-âw frâz-(ê)-sôyênd, aêtûn yôsdâsar;

“agar hast (ku) pôlawt-ên, chahâr-bâr frâz-(ê)-sôyênd pa-gômêz, (î gâw), chahâr-bâr pa-zamî (aûlâ ê) aûz-dâsênd,—(ku-s nam pâk bê ê nikânênd),—chahâr-bâr pa-âw frâz-(ê)-sôyênd, aêtûn yôsdâsar;

“agar hast (ku) sig-ên, sas-bâr frâz-(ê)-sôyênd pa-gômêz (î gâw), sas-bâr pa-zamî (aûlâ ê) aûz-dâsênd,—(ku-s nam pâk bê ê nikânênd),—sas-bâr pa-âw frâz-(ê)-sôyênd, aêtûn yôsdâsar;

“agar hast (ku) zamî-ên ayûp dâr-ên ayûp sôrb-ên, tâ-ô hama û hama-rôbisth a-yôsdâsar.”—

[Gôhar hama ô ayag-ên handâztsn. Âw-gîna aêtûn bawêt chun zar; kâh-rûpâ gohar: sawa û vafrîn sig; kharûhak aûlmâs û âwnûs dâr; pa môrvârît jvît-dâtastân bût-hend:

“if it be of-iron, they-will-wash (it) thrice with the ‘gômêz’ (of the bull), they will-rub (it off) thrice with-the-earth,—(that-is, they-shall thoroughly dry its moisture),—they-will-wash (it) thrice with-water; thus it will be clean;

“if it be of-steel, they-will-wash (it) four-times with the ‘gômêz’ (of the bull), they will-rub (it off) four-times with-the-earth,—(that-is, they-shall thoroughly dry its moisture),—they-will-wash (it) four-times with-water; thus it will be clean;

“if it be of-stone, they-will-wash (it) six-times with the ‘gômêz’ (of the bull), they-will-rub (it off) six-times with-the-earth,—(that-is, they-shall-thoroughly dry its moisture),—they-will-wash (it) six-times with-water; thus it will be clean;

“if it be of-earth or of-wood or of-lead, they are unclean upto-eternity and-eternal-progress.”—

[All precious-stones shall-be-considered in the same category as iron. Glass is just like gold; amber is a-precious-stone; ‘sawa’ (dark agate) and ‘vafrîn’ (snowwhite agate) are stones; ‘kharuhak’ (coral), ‘aûlmâs’ (diamond), and ebony are woods (carbon); they were of different opinions as-regards pearl.

Hast ke aētûn gûyêt, aê: "aētûn bawêt chun zar;"

Hast ke aētûn gûyêt, aê: "aētûn bawêt chun awarê gôhar;"

Hast ke aētûn gûyêt, aê: "sôê nêst."]

76. "Dâtâr ī-gēhān ī-ast-aûmandān, asô ! chun ôisān gô-
(spend) yôsdâsar hend, asô Auhr-mazd ! ke nasâ frâz-khûrt-
(êstêt) ī sag bê-vîartî ayûp martômān ? "

77. Az-as gûpt Aûhr-mazd, (ku); "yôsdâsar hend, asô
Zaratûst ! nê pêm (û panîr) ô zôhr, û nê gôst ô zôhr û barsôm,
awar-barisn, ez-andarôn-nêma sâl-drânâ; (ân ī) pas-ez sâl-drânâ,
kâma kh^varisn hend ī martân asôân, hain-aētûn chun pês-
acha.—

[Aê: īn gôspend ān hamār ke nasâ khûrt-êstêt; vas, sâl-
drânâ, har chis-ê hîkhr ī gerâ. Mûy, ka bê-hêlêt awâ-
gôspend-ê, pa paṭmāna pāk bê-bawêt; ka bê-bôrêt, akar-icha
pāk nê-bawêt. Ka apûsîhâ khûrt-êstêt, vacha awâ māṭar
pa paṭmāna pāk bawêt; ka pês ez apûstanîh khûrt-êstêt,

There is one who thus says: "It is just like gold."

There is one who thus says: "It is just like other precious-stones."

There is one who thus says: "There is-no purification."

76. "*Oh holy Creator of-the-maaterial-world ! How will
those (beneficent)-animals be clean, Oh holy Ohrmazd ! who
(have) devoured the 'nasâ' of a dog or m n dead ?*"

77. Thereupon replied Ohrmazd: "*They-will-be clean, Oh
holy Zaratûst ! they-shall-take neither milk (and cheese) for-
'zaothrâ' nor meat for-'zaothrâ' and 'barsom' within-a-year's-
length ; after a-year's-length, they will-be the food at-will of
holy men, just-the-same as before.—*

[Note : Consider this animal *to be* that which has-partaken-
of *the* 'nasâ'; every thing *of* hers is severe 'hîkhr', *for-a-
year's-length*. *The* hair will-become clean in due-time, when
they-leave them with the-animal ; if *they-cut* them, *they*
will never be clean. If *she* has partaken *of it* during-
pregnancy, the infant will-be clean in due time with *the*
mother ; if *she* has-partaken-*of it* before pregnancy, *she*

vacha ka bê-zât, aê: pâk. Ka gôsn khûrt-êstêt, ê-cha han-icha nêst. Khâya, ka-s môrv khâya bê-kart, aê pâk. Rîta ez aêva-bârân zâyêt pa gô-mêz û âw bê-sôyisn.]

78. "Kaîâr ân hast, asô Aûhr-mazd ! ke asahiî minêt,—(ku, kûnom),—asahiî kh^vâhêt,—(ku, han kûnêt),—asahiî bê-apa-rôdinêt,—(ku-s apâr bawêt),—asahiî-icha minêt,—(pa in dâret ku, am kërpa),—drûjîsn vindêt,—(ku-s vinâs bawêt)?"

79. Az-as gûpt Aûhr-mazd, (ku): "ân-icha hast, asô Zarâtûst ! ke asahiî bê-minêt,—(ku, kûnom),—asahiî kh^vâhêt,—(ku, han kûnêt),—asahiî apa-rôdinêt,—(ku-s apâr bawêt),—asahiî-icha minêt,—(pa in dâret ku-am kërpa),—drûjîsn vindêt,—(ku-s vinâs bawêt);—ke (ân) ô (ân î) nasâ-aûmand âw pa-zôhr frâz-barêt; ke, awar pa-nihûpta û târik, bê-zôhr frâz-barêt."—

will-be clean in due-time ; if she has partaken of it before pregnancy, the infant is clean when born. If a stallion-animal has partaken of it, that-too is-not otherwise. Eggs, when the bird has-laid the eggs, they are clean. They shall-wash with bull's urine and water the colt which shall be born of a pregnant she-animal.]

78. "Who will-be that, Oh holy Ohrmazd ! who contemplates holiness,—(that-is, I-will-do this holy deed),—who seeks holiness,—(that-is, he-will certainly perform it),—obstructs holiness,—(that-is, it becomes away from him),—and-he contemplates holiness,—(he considers that this is a good deed for me),—and-attains-to impiety,—(that-is, it is his sin?)—"

79. Thereupon replied Ohrmazd: "It is he, verily, Oh holy Zaratuht ! who contemplates holiness,—(that-is, I-will-perform it),—who seeks holiness,—(that-is, he will certainly perform it),—obstructs holiness,—(that-is, it becomes away from him);—and-he contemplates holiness,—(he considers that this is good-deed for me),—and-attains-to impiety,—(that-is, it is his sin),—who brings-forth (the) 'nasâ'-full water for 'zaothrâ', who brings it forth for-'zaothrâ' in-concealment and in-darkness."

[Īn nasâ ān hamâr, ī bê ez si gām barsôm rīman nê-kûnêṭ; zôhr andar si gām rêzêṭ.

Hast ke aētûn gûyêṭ, aé: “nasâ bôrṭ-êstêṭ, âw nê khsist êstêṭ.]—

HASTÔM PARGART BÛN

1. “Adin ka dâr-awar-dâstâr ayûp-(as) namaṭ-awar-var, (khâna ê), (vas) sag ayûp mart (andar) (bê)-viṭirêṭ; chun, ān (vinâs) rû,—(ku, tâ nê bawâṭ),—varzând ôisân ke Mazd-yast (hend) ?”

2. Az-as gûpt Aûhr-mazd, (ku): “Awar dêzân (ê) khâ-hend (jâk), bê dêzân (bê)-pêtâyênd (jâk).—(jâk andar jâk);—agar ān rist bê-barisn-tar andar (awar?) dānānd,—(ku-sân vêh bê-tûbân-hâṭ bôrṭan),—bê ān rist (ê) barêṭ, aētûn (ān) mân (ê) hêlêṭ, awar ān mân (ê) bôdīnānd rāsn ayûp hû-gôn ayûp hukarṭ ayûp hadanepad ayûp kaṭâr-ach-ê (ān) ī hû-bôd-tôm ez aûrvarân.

[Consider this ‘nasâ’ to be that *which* will not contaminate the ‘barsom’ farther away than three steps and *the* ‘zaothrâ’ *which* one pours within three steps.

There is one who says thus: “The ‘nasâ’ is removed, the water is not flowing.”]—

COMMENCEMENT OF THE EIGHTH PARGART

1. “Then, when (in) a wooden-structure or (under) a felt-roof,—(an abode),—a dog or a man will-die: how shall they that (are) Mazdyasnâns act for that (sin),—(that-is, so that it may-not-be) ?”

2. Thereupon replied Ohrmazd: “They-shall-search over (a) ‘dakhma’—(a place),—for ‘dakhma’ they-shall-declare (a place),—(a place within place);—if they-will-know the dead the-more-removable, —(that-is, they can better remove it),—away shall-they-carry the dead, then shall-they-leave the abode, over shall-they-fumigate the abode with-incense or with-‘hugon’ or with-sulphur or with-pomegranate or with-any-what-soever of-the-most-fragrant of-trees;

3. “agar ān mām bē-barisn-tar andar-dānānd,—(ku-sān vēh bē-tūbān-hāt bōrtan),—bē ān mām (ē) barend, aētūn (ān) rist (ē) hēlēt, awar ān mām (ē) bōdīnānd rāsn ayūp hū-gōn ayūp hū-kart ayūp hadanepad ayūp kaṭār-ach-ē (ān) ī hū-bōd-tōm ez aūrvarān.”—

[Īn ez Awistā pētā. Ān bawēt ka-s sag-ē ayūp mart-ē andar bē-viṭirēt. Ez dō aēvak har chi pēs bē sāyet bōrtan, aē : bē-barisn ; ū khāna ez andarōn bē-rōn pa ātas bē-bōdīnisn.

Hast ke ez andarōn pa ~~awar~~ gūyēt.

Nohō-sawa ū māk-drānā. khāna ez andarōn bē-rōn hīkhr gerā ; har chi ān-jāk ēstēt hīkhr gerā ; ān ī pas rasēt a-pātyāwih. Ka ez ān jāk bē kanda, jāk diṭ bē awazanēt, tā awazūt ēstēt tahī rīman ; ka ~~awazanēt~~ ē bē-bōrēt, pa aēvak diṭ bē awazanēt, ān and jāk tahī rīman.

Ka andar dō askōp ē bē-mīrēt, ka azīr bē-mīrēt, azpar pāk;

3. “and-if *they*-will-know that a bode *the*-more-removable,—(that-is, they can better remove it),—away shall-*they*-carry the abode, then shall-*they*-leave (the) dead, over shall-*they*-fumigate the abode *with*-incense or *with*-‘hu-gon’ or *with* sulphur or *with*-pomegranate or *with*-any-whatsoever of-*the*-most-fragrant of-trees.”—

[This is evident from *the* Avestā. That will-happen when a dog or man shall-die in it. Of *the* two one, whichever is fit to-remove first, note: *they*-shall-remove; and *they*-shall-fumigate *the* house from inside and outside with the fire.

There is one who says: “From inside with ~~awar~~.”

For nine-nights or a month’s-length, *the* house from inside and outside is severe ‘hīkhr’; whatever is there is severe ‘hīkhr’; that which reaches later is ‘a-pātyāwih’. If, digging-out that place, they lay the structure on another place, until the structure is laid, the floor is-contaminated; if *they*-cut a ~~awazanēt~~, *they* raise the structure on another place and lay in *the*-foundation, that-much floor space is-contaminated.

If one will-die between two roofs, when *he* dies over *the* roof underneath, *the* roof above is clean; when *he* dies on

ka azpar bê-mîrêṭ, azîr pak. Ka-s sūla ê andar aûlâ-sawêṭ, ân and jâk tahi rîman. Ka mîyâna awâz stat, ka azîr bê-mîrêṭ, azpar pâk; ka azpar bê-mîrêṭ, azîr rîman.

4. "Dâṭâr î-géhân î-ast-aûmandân, asô: Ka andar-mân î Mazd-yastân sag ayûp marṭ bê-vîṭîrêṭ, ayûp pa vâran ayûp pa snehîs, (vapr), ayûp pa-barand (vâṭ dama) ayûp pa-tôm (târikîh) ayûp pa-awar-rasisnîh andar-(ân)-rôz (ka) varṭa-fsavîh (û) varṭa-vîrîh maṭ-(êstêṭ),—(ku, marṭômân gôspendân î fsagân ez varṭayîh bêm);—chun, ôi (vinâs) râ,—(ku, tâ nê bawâṭ),—varzând ôisân ke Mazd-yast (hend)?"

5. = Vend., V, 46.

6. = Vend., V, 47.

7. = Vend., V, 48.

[Pa vâran, nê-barîsn, û pa bêm vâran nê barîsn. Ku mitarg awîr rûy dâṭ-êstêṭ, ez khâna, bê pâṭakhsâ bôrṭan.

the roof above, the roof underneath is clean. If he departs within a hole, that much space of the floor is contaminated. If he is held back in the middle, when he dies underneath, the above is clean; when he dies above, the downward portion is contaminated.]

4. *Oh holy Creator of the material-world ! if in this abode that is of a Mazd-yasnân a dog or a man may die, either in rain or in snow,—(ice),—or in the gale,—(blowing of wind),—or in the gloom,—(darkness),—or on the approach of (the) days (when) detraction-of-animals (and) detraction-of-men (have) come,—(that is, men and animals of the tillers have fear of detraction;—how shall those that (are) Mazdyasnâns act for that (sin),—(that is, so that it may not be)?"*

5. = Vend. V, 46.

6. = Vend. V, 47.

7. = Vend. V, 48.

[They shall not carry the dead body in rain, and they shall not carry during the fear of rain. When the cloud has made full appearance, it is proper to carry from the house.

Ka-s andar rās ô vārān gtrēnd, ka-s pa jāk bê tūbān nihātan, andar bê nihisn; ka nē, as han barisn; vas pa pas awāz nē āvōrisn; —ez pas bōrtān, var awar dāstan kār nēst. Ka ô jāk rasōt, dēzān pōr ez āw bê ēstōt, pātakhsā ka-s andar awa-kanōt].—

8. Aētūn ôi (vinān) rā,—(ku, tā nē bawāt),—ôisān Mazd-yast īn zāmī farōt-kanisnīh farōt (ē) kanēnd, tā-ô miyān pai-tistān (ka) sakht-zāmī, tā-ô miyān mart (ka) narm; bê ôi gās aē barēt ātrōstar ayūp sargīn; bê ôi ez-awar-(tar)-nēma (ē) barēnd khest ayūp sig,—(aē: ka nē sig rā haē, aē: pētā bawē ku khest awā zāmī, aē: aēva-karṭa. Ē-cha han pētāyinēnd ku atrōstar va sargīn sōē nēst).—

“ayūp ez-(ān-i)-khūsk-zāmī khāk.

9. “Aētūn ôi (aūlā)-aūzīt-bōd, (ī mōrt), (vas) tan bê-dahēnd, dō-sawa ayūp māv-drānā hama ez-ān (tā) ka’frāz vay patānd,—(ku, bê-āyānd),— frāz aūrvar vakhsānd,—(ku, bê-rūyānd),—

If-they encounter rain on the road, *they* shall lay *it* in, if *they*-can lay it on a place; if not, *they* shall certainly carry it; *they*-shall-not-bring it back thereafter; *there* is no need of carrying an umbrella after *it* or keeping a cover over it. *If the ‘dakhma’ be full of water when they approach the place, it is proper if they cast it in.*—

8. “Then for that (sin),—(that-is, so-that *it* may-not-be), these Mazdyasnāns shall-dig-down this earth by-digging-down, upto-*the*-mid-leg (when) *it* is hard-earth, upto *the* man’s waist (when) *it* is soft-earth; to that place *they*-shall-bring ashes or dung; on to it from-*the*-up(per)-side *they*-shall-bring the dust of brick or stone,—

(Note: if it were not for stone, let *it* be clear that brick with earth is made-one. *They* certainly declare this-too that ashes and dung have-no purification.)—

“or of (the) dry earth.

9. “Thus *they*-shall-consign (his) body of-him who is away-from-consciousness,—(dead),—for-two-nights or three-nights or a-month’s-length; ever from-that (till) when *the*-birds may-fly along,—(that-is, may-come),—*the* trees may-

nyâenchâ bê-tachât,—(ku, petiyâra zamestân bê-sawât),—aûlâ vât zamî khûsînât.

10. Ka frâz vay patit̄-hend, frâz aûrvar vakhsit̄-hend ū nyâenchih-cha bê-tachit̄-hât, (ku, petiyâra zamestân bê-sût-haê),—aûlâ vât zamî khûsînî-hât, aêtûn, ôi (vinâs) râ,—tâ né bawât),—ôisân Mazd̄-yast ân mân pa-awar-bôrisînî awar-(ê)-bôrend.

“Dô mart̄ ân-râ (ê) kh^vâhend zênâvand-tôm,—(tûkhsâ-tôm),—bê-pâk-tôm,—(frahakhta-tôm, pa ân kâr);—brahna, an-awar-vastra,—(awâz ôi ke ô magh barê),—zamîk-én ayûp sang-ên ayûp ‘upa-skanbem, ayûp ‘vichichaesva’,—(ôkâta);

[Aê: pêtâyënd: ‘dim ukhdhō dâitē’, ku-s rat̄ è pa bâlin, pa har gahâna dast aêvak-ê ū har gahâna pâe aêvak-ê];—ôî pa in zamî bê-(ê)-dahênd, chun-awar ôi bâlêstân bê dânan̄d sag î karp-kh^var ayup vay î karp-kh^var.—

become-strong,—(that-is, may-grow);—*the-descending-water* may-flow-away,—(that-is, *the* adverse winter may-go-away),—*and the wind may-dry up the-earth.* (cf. Vend. V, 12).

10. *Then, when the-birds have-flown, the-trees have-become-strong and-the-descending-water shall-have-flowed-away,—(that-is, the adverse winter shall-have-gone-away),—the-wind shall-have-dried up the-earth, then, for his (sin),—(that-is, so-that it may-not-be),—these Mazdyasnâns shall-cut-up that abode by-cutting-up.* (Cf. Vend. V, 13).

“*They shall find-out two men for-it, most-agile,—(most industrious), cleanest,—(most-instructed for the work);—naked, without clothes,—(again those who carry to the hole);—on the support of-earth or of-stone in-mortar lining,—(to the kâta);*

[Note: They-prove from the text ‘him with the lawful utterance’, that *the* Rat̄ shall-stand by his pillow, one on each handle of the bier, and one on each foot of the bier;]—“*they-shall-lay him down on this earth, over-which the corpse-devouring dog or the corpse-devouring bird may certainly know him.—*

[Īn rist ān hamār ī ez kaṭa; awarê-cha jvītar nêst.

Kavê-âtar-bûjīt gûpt, aê: "aêvâch ê ez kaṭa brahna barêt."

Pa sûrak barêt; sag ez pas barêt; tan sôyet.

Pa châsta Kaê-âtar-bûjīt: aêvâch ê ān ī ez kaṭa, pa châsta
rista hama ez sûrak barêt; pa karṭa, kaṭa-kh^vatâ,
 kaṭa-bânô pa sûrak barisn, awarê pa dara. Sûrak, and
 chand pês sâyet bôrtan, awâz kûnisn; awâz hanbestan kâr
 nêst.

Pa dô mart̄ barisn; ān har dô har ke hast, sâyet; aêvak-ê-
 zan û aêvak mart̄, sâyet; ka har dô zan hend, sâyet; pa
 kâr-tar barisn, Ka bê-barêt, awâz nê âvôrisn. Hama
 nihûpta nê barisn; nêrn ê nihûpta nê barisn; âkôsta nê
 barisn.

Sôsiyans gûpt, aê: "Aêtûn chun pa pês barêt, sâyet."

[Consider this dead to be that *which* is from the 'kaṭa';
 the others-too are-not otherwise.

Kavê-âtar-bûjīt said: *They* shall-carry naked only
 that from the 'kaṭa'."

They shall-carry through the hole in the wall; they-
 shall-carry the dog after it; they-shall-wash their bodies.

According-to the teaching of Kaê-âtar-bûjīt: only this
 which is from the kaṭa; according-to the teaching of.....:
 they-shall-carry all the dead from the hole in the wall;
 according-to usage: they-shall-carry the master-of-the-
 house and the lady-of-the-house from the hole, others from
 the door. The hole shall-be opened as much wide as is-fit
 to carry before; there is-no need of closing it back.

They-shall-carry the dead by two men; whoever those
 two may-be are-fit; a woman and a man are-fit; if both be
 women, they are-fit; they-shall-carry very-properly. When
 they-carry it, they-shall-not-bring again. They-shall-not-
 carry wholly covered; they-shall-not-carry half-covered.
 They-shall-not-carry hanging.

Sôsiyans said: "Just as *they*-carry the-sooner, it is
 proper."

Dō pa aēvak bār né barisn; pa stōr né barisn; pa saw né barisn; saw ān gūyom, ka ō ān jāk resēt saw; tā ez khāna saw: diṭ pātakhsā kartan.

Īn hama pahariz zīvandakān rā āwāyet, tā aēvak-icha rīman né-bawēt. Jāk pa vahā kharītan. Awistā ez pas gūptan ū, darōn ān jāk yastan, aēvak-icha 𐬔 nīrang ī pōryō-tkēsān.]—

11. “Aētūn.....ōisān nasā-kēs (ē) nisinēnd ān-and ez rist chand si-gām;—

[Aō: ka nazd nisinēnd, as kh^vat bēm; ka dūr aē nisinēt, aē: sāyet.]—

“adīn (ē) gūyēt rat (ē) asō,—(sar)dār ī mōrta-kasān),—(ō)-Mazd-yastān, (ku): ‘Mazdyast it?’ ham ō-ōisān (gō)-mēz (ē) barēt, ku-pa-ān ōisān nasā-kēs frāz-(ō)-sōyēnd vars ū tan.”

12. “Dātār ī-gēhān ī-ast-aūmandān, asō! ez-chi ōisān (gō)-mēz hend, asō Aūhr-mazd! ke-pa-ān ōisān nasā-kēs frāz-

They-shall-not-carry two at one time; they-shall-not-carry on the cattle; they-shall-not-carry at night: I-say that as night, when they-arrive there, it is night; if it be night, when they start from the house, it is proper to bring again.

All this care is-requisite for *the* living, so that none may-be-contaminated. *They-are* to-purchase *the* place with *payment of price*. *They are to perform* no ritual of *the* Poryotkēsas: the recitation of *the* Avesta, following *the body* and *the* consecration of *the* ‘daron’ there.]—

11. “Thus shall these corpse-bearers sit as-far from-*the*-dead as three-steps;—

[Note: if *they-sit* nearer, they *have* fear of themselves; if *they-sit* farther, it is proper.]—

then shall (a) holy Rat,—(chief of *the* corpse-bearers),—say (this) to-Mazdyasnāns: ‘(are you) Mazdyasnans’? *they* may-bring to them (bull’s) urine wherewith these corpse-bearers may-wash *their* hair and-body.”

12. • “Oh holy Creator of-*the*-material-world! “Of-whom shall the urine be, Oh holy Ohrmazd! wherewith these corpse-

16. "Sag zart̄ chahār-chasm (ayûp) spêt̄ zart̄-gôs,—
[aé : pa sagh in awirtar, tâ awarê sayet̄.]—

tâ-si-bâr ôi pa ôisân rās ê vâdinênd; awar-nlît, Spitamân Zaratûst : sag i zart̄ chahār chasm (ayûp) spêt̄ zart̄-gôs, ân drûj i nasûs awâz-dôbârêt̄ ô-apâkhtar-nêma, pa makhs-karp i aêrag i frâz-snû i awâz-kûn i a-kanâra-drîm,—(ku-s drîm ô drîm pat̄vast-êstêt̄),—chun (ân-i) bajâ-tôm khrawstar (i rîman-tôm).

17. "Agar nê awar ânihêt̄, Spitamân Zaratûst ! sag zart̄ chahār chasm, û nê spêt̄ zart̄-gôs,—(ku, pa kâma i kh^vês né rawêt̄),—tâ-sas-bâr ôi pa ôisân rās (ê) vâdinênd; awar-nlît, Spitamân Zaratûst ! sag zart̄ chahār chasm ayûp spêt̄ zart̄-gôs, ân drûj i nasûs awâz dôbârêt̄, ô-apâkhtar-nêma, pa-makhs-karp i aêrag i frâz-snû i awâz-kûn i a-kanâra-drîm,—(ku-s drîm ô drîm pat̄vast-êstêt̄),—chun (ân-i) bajâ-tôm khrawstar (i rîman-tôm).

16. "Upto-three-times they-shall-lead *thence* on these paths *the* yellow dog *with*-four-eyes (or) *the* white dog *with*-yellow-ears,—

[Note: This *is* especial in possessing the qualities of the dog; so-that other dogs-too are-fit.

by-leading, Oh Spitamân Zartuhst ! *the* yellow dog *with*-four-eyes (or) *the* white dog *with*-yellow-ears, the 'druj i nasus' rushes-away to-*the*-northern-regions in *the* form of a swift fly having-bow-legs, with-protuded-back, having infinite spots,—(that-*is*, spot is connected with spot),—like (the) most-sinful,—(most contaminated),—'khrafstar'.

17. "If neither *the* yellow dog *with*-four-eyes nor *the* white dog *with*-yellow-ears will-be-led over, Oh Spitamân Zartuhst !,—(that-*is*, if it will-not-go at its own will),—upto-six-times *they* shall-lead him *thence* on these paths; *by*-leading, Oh Spitamân Zartuhst ! *the* yellow dog *with*-four-eyes (or) *the* white dog-*with*-yellow-ears, the 'druj i nasus' rushes away to-*the*-northern-regions in *the* form of a swift fly having-bow-legs, with-protuded-back, having-infinite-spots,—(that-*is*, spot is-connected with spot),—like (the) most-sinful,—(most-contaminated),—'khrafstar'.

18, "Agar nè awar ânihêt, Spitamân Zaratûst! sag zart̃ chahâr chasim, û nè spêt̃ zart̃-gôs,—(ku, pa kâma-i kh^vês nè-sawêt),—tâ nohò-bâr ôi pa ôisân râs (ô) vâdinênd; awar-nîft̃, Spitamân Zaratûst! sag zart̃ chahâr chasim, ayûp spêt̃ zart̃-gôs, ân druj̃ i nasûs awâz-dôbârêt, ô-apâkbtar-nêma, pa-makns-karp̃ i aêrag̃ i-frâz-snû i-awâz-kûn i a-kanâra-drîm,—(ku-s drîm ô drîm pat̃vast-êstêt),—chun (ân-i) bajâ-tôm khrawstar (i-rîman-tôm).—

[În si û sas û nohò ê râ âwâyêt̃ ku, tâ si bâr, pa kâma i kh^vês sawêt̃, pa stahma, ez Awistâ pêtâ ku, nè sâyet̃; pa dûs-kamayih̃ sâyet̃.

Awarg tar drânâ i râs gûpt̃; Métyômâh tar pahanâ.]

19. "Agar nè awar ânihêt, Spitamân Zaratûst! sag zart̃ chahâr chasim, û nè spêt̃ zart̃-gôs, âsrava, fra-tôm, pa ôisân râs, (ô) fra-nâmênd,—

[aê : aêvak ham vêh, bê dô kh^vês bêm],—

18. "If neither *the yellow dog with-four-eyes* nor *the white dog with-yellow-ears* will-be-led over, *Oh Spitamân Zaratuhst!*—(that-is, if it will-not-go at its own will),—upto-nine-times *they* shall-lead him *thence* on these paths; by-leading, *Oh Spitamân Zaratuhst!* *the yellow dog with-four-eyes* (or) *the white dog with-yellow-ears*, the 'druj̃ i nasus' rushes away to-the-northern-regions in the form of a swift fly having-bow-legs, with-protuded-back, having-infinite-spots,—(that-is, spot is-connected with spot),—like (the) most-sinful,—(most contaminated),—'khrafstar'.—

[This three and six and nine are requisite for this purpose that so-long as *the dog* goes three times at its own will, it is-not-proper to lead it with force, as evident from the Avestâ; it is-proper in case of unwillingness.

Awarg said: Across the length of the road"; Métyômâh : "Across the width".]

19. "If neither *the yellow dog with-four-eyes* nor *the white dog with-yellow-ears* will-be-led over, *Oh Spitaman Zaratuhst!* an 'âsrava' shall first proceed to these paths,—

[Note: one is also good, but two are better for their own fear,]—

(ān-1) pīrōzgar-tar gūbīsn frāz-(ē)-gūyēt:—(yatāiy ahū-véryō):—

Chun ahū kâma,—(chun Aûhr-mazd kâma),—aētûn raṭihâ,—(aētûn dastôbarihâ),—ez-asahih chīgām-ach-ē (kâr kërpa),—(ku, hama kâr û kërpa aētûn dastôbarihâ kartan chun Aûhr-mazd kâma);—

(ān-1) Vohûman dahīsn andar-(har-dô)-ahvân kûnīsn (Aûhr)-Mazd,—(ku, ān mazd û pāt-dahīsn ô Vohû-man dahêt, ôi-cha han dahêt);

[hast ke aētûn gūyēt, aē: kh^vēsīh Vohûman dahêt]—
kh^vatāyih ô-Aûhr-(mazd) (dāt bawêt),—(ku, Aûhr-mazd pa tan ī kh^vēs kh^vatā pātaksū kart bawêt),—
ke ô-drīgûsān dahêt srāyīsn,—(parvarīsn),—(ku-sān ayīyār-aûmandih û dāta-gūyih kûnêt).

20. “Ke ô-Men, (Aûhr)-Mazd! manīkān,—(hāvīstān ī Men),—pāna dāt?—(ku, kâr kërpa kûnom, am pānayih ke kûnêt).—

he shall-pronounce (the) very-victorious word, ‘yatāy-ahū-véryō’:—

‘As is the Lord’s wish,—(as is Ohrmazd’s wish),—thus is it with ‘ratu’-ship,—(thus is it with-‘dasturship’),—through-holiness is any (duty and good-deed) whatsoever;—(that-is, all duties and good-deeds are so to-be-done with-the-‘dastur’s’ authority as is Ohrmazd’s wish);—

(the) gift (of the) good-intelligence in-(both)-the-lives is work for-(Ohr)mazd,—(that-is, the reward and retribution which he ‘Vohuman’ gives, he verily gives to him also);

[There is one who thus says: “Vohuman gives possession”.]—
(he shall have given) sovereignty to Ohr-(mazd),—(that-is, he shall-have-made Ohrmazd Lord and Sovereign over his earthly-life),—

who, to-the-poor, gives nourishment,—(nurture),—(that-is, who gives them help and recommends them).

20. “Which protector, Oh Ohrmazd! has been given unto-me and those-of-mine,—(disciples of mine; that-is, I-may-perform duty and good-deeds: who will protect me?)—

ka Men (ān) darvand,—(ahrman),—pa-dārisn kēn,—(ku-am kēn pa minisn awā dārēt),—

hān ez tō ātas (Vohū)-man,—

(Aē: smā rā dānom ku kūnēt am pānayih, bē jvīt ez smā ke kūnēt)?—

ke-pa-ōisān kūnišn asahiḥ fravarēm, Aūhr-(mazd)!—(ku, kār kērpa kūnom, am pānayih ke kūnēt)?—

ān ō-men dastōbar ī Dīn frāz-gūyē;”—(Īn gūyē, ku: Dīn pa Dastōbar dārom).—

Ke pa-pīrōz-garīh-zaṭār (hast), pa-ē-ī tō pānayih ā-mūkhti-snh?—(ku, aētūn chun ez Awistā Dīn, vināskārān rā paṭfrās kē kūnēt)?—pa-pētāyih ō-Men dahisn andar-har-dō-ahvān raṭīh chāsīsn,—(ku-t dastōbarīh aēṭar ānō ō Men āwāyeṭ dāṭan),—aēṭar, ān (ī) vēh Srōs rasiṣn pa-(vohū)-man,—(ku-t Vistāsp pa ayiyārīh bē ō men āwāyeṭ dāṭan),—

(Aūhr)-Mazd! (ān)-ī-ōi (kāma), ke-(ān-ī)-ōi kāma kaṭār-ach-é,—(rasiṣn-ī Sōsīyans);

when (the) wicked (ahrman) shall-hold malice with me,—
(that-is, *he*-shall-hold in his mind malice with me),—
other than thy fire and-(good)-intelligence,—

[Note: I-know as-regards you that *you*-will-protect me,
but besides you who else will-do *so* ?]—

by-whose actions I-may-nourish holiness, *Oh* Ohrmazd!—(that-is, *I*-perform duty and good-deeds: who will-protect me?)—
do-thou-proclaim me that ‘dastur’ of Religion;”—(do-thou-say this that I-will-preserve the Religion as ‘Dastur’).—

Who (is) the-smiter-with-victory, with this which is thy protection and teaching?—(that-is, who will-punish *the* sinners, just as from the Avestan Religion?)—

Thou-shalt-give me openly ‘ratu’-ship *and* teachership in both *the*-lives,—(that-is, thou oughtst to give me ‘dastur’-ship here *in this life* and there *in the next*);—

here, the good Sros will approach with-the-(good)-intelligence,
—(that-is, Thou oughtst to-give Vistāsp unto me for help),—

Oh (Ohr)-mazd! (the) desire *is* for-him, (the) desire for-whom *is of*-any-whomsoever,—(*the* arrival of Sōsīyans);—

[Aê: har kas-ê âwâyet, ku-s anâyiḥ az-as bê barêṭ; anâyiḥ ez har kas-ê ôi bê tûbân bôrṭan].

21. "Pâyiṭ êmâ ez-bésitârân bê,—(ez vinâskârân),—(Aûhr)-Mazd û Spend-armat!—(ku-mân anâyiḥ ī ganâ minûy az-as awâz dâr;—nas, dêv drûj!—(chun? o pês gûyom),—nas, dêvân-tôkhma!—(ku-sân tokhma ez ân jâk),—nas, dêvân-frâz-kariniṭ!—(ô a-kâriḥ),—nas, dêvân-frâz-dât!—(pês û pas, aê bê-sân dât, vasân bê ô a-kâriḥ dât);—bê, drûj! nas,—(ku, an-bén bâs),—be, drûj! dôbâr,—(ku, ez aêṭar bê-dôbâr, andar râs-ê an-bén bâs),—be, drûj! jviṭ-nas,—(ku, andar râs-ê awâz ma-êst),—ô-apâkhtar awâz-nas,—(aê: râs gûpt bawêṭ ku, ê ku apâkhtar-rôn saw),—ma-marunchin gêhân ī ast-aûmandân ī asahiḥ.

22. "Pa-kâma, pas, Mazd-yastân, pa-ôisân râs (ê) fra-nâmênd paha û stôr û nar û nâirik, âtas-icha Aûhr-mazd pûsar, barsôm pa asahiḥ frâz-vistart;

[Note: *It is necessary that every person shall-remove the harm from him; he can remove the harm from every person.*]

21. "Do-you-protect us far from-the-afflictors,—(from the sinners),—Oh (Ohr)-mazd and Spend-armat!—(that-is, do thou keep back from us the harm of Ganâ-minuy thereby);—perish, Oh 'Dev Druj'!—(how? I-will-mention later),—perish, Oh seed of-the-'devs'!—(that-is, their seed is from that place),—perish, Oh Creation-of-the-'Devs'!—(for uselessness),—perish, Oh Gift-of-the-'Devs'!—(before and after; what they did-give, they gave for uselessness);—Away, perish, Oh 'Druj'!—(that-is, be unseen),—away, rush, Oh 'Druj'!—(that-is, run-away, hence, be unseen in the road),—away, vanish, Oh 'Druj'!—(that-is, do-not-stand-back in the road),—disappear to-the-north,—(Note: the road is mentioned in this: 'go to-the-northern-direction'),—do-thou-not-destroy the-material-world of holiness."

22. "At-will, thereafter, let the-Mazdyasnâns or animals or cattle or men or women or the-fire, son-of-Ohrmazd, or the-'barsom' spread-forth with holiness proceed to-those-paths;

“pa-kāma, pas, Mazd-yastān, andar (ān ī) ōi māt, myazd (ē) dahēnd,—(rōz ī chahārōm),—gōst-aūmand, maya-aūmand, yōsdāsar,—(ku, pāk),—an-āstart,—(ku, ez chis kh^vēs),—ham-aētūn chun pēs-acha.”—

[Aē : ka nē ās rā būt haē, pētā haē ku, andar si rōz-sawān, gōst tāza pa kār nē girisn.

În ez Awistā pētā. Siṭōs, har tan-ē rā yast-ē ū darōn-ē pa ē pātakhsā. Ka rīta bē-bawēt, ē-cha jvītar nēst.

Gōgōsnasp gūpt, aē : “tā hapt-sāla pātakhsā ka nē kūnēt.”

Andar ān si rōz, yazisn hama ān ī Srōs kūnisn. Vas nīrang hama aētūn bawēt chun awarē yazisn, bē hama-zōhr būtan.

Hast ke aētūn gūyēt. aē : “pa-cha darōn ‘kh^varata narō’ ne gūbisn.”

Andar ān si-sawa, ka har gās yazisn ē kūnēt, vēh chun

“at-will, thereafter, let the-Mazdyasnāns, in-(that)-house of-his, dedicate the ‘myazd’,—(on the fourth day,)—possessing-meat, possessing-wine; the place is pure,—(that-is, clean),—unspoiled,—(that-is, of-its-own-substance),—just the same as before.”—

[Note: If it-may not be possible to secure wine, let it be clear that fresh meat shall-not-be-taken into use during the three days-and-nights.

This is evident from the Avestā. During the ‘three-nights’, a ‘yast’ and a darōn are-enjoined for every one. If it be a babe, it is not otherwise.

Gōgōsnasp said : “If it be upto seven years-of-age, they are authorized if they-will-not-perform the ceremony.”

During those three days, they shall wholly perform the adoration of Sros. All its ritual will-be just as that of other adoration services, save that of becoming ‘hama-zōhr’.

There is one who thus says : “They-shall-not-utter ‘kh^varata narō’ in the ‘daron’ ceremony.

During those three nights, it is better if they-perform an adoration-service in each ‘gāh’ (period)-of-the-day than

ka pa ē gās awīr bê-kûnēt, pas nê kûnēt. Andar an si sawa gōst ī tāza pa kâr nê-girīsn.

Awarg gūpt, aē : “Nabâ-nazdistân-acha kôm kh^varīsn ke ān-jāk rasīṭ-hend.”

Awarg gūpt, aē : “Andar si-sawa chis tar pa darōn nihīsn.”

Awarg jvīṭ ez tar mīva gūpt.

Ū ka nihāta ē chis ē nihāt ēstēt, ka sāyet, pa hān jāk bê-kūnīsn, ū ka nê, andar ham khāna, nê pa nāmkanīh ī ōi bê-kūnīsn, ū gost tāza pa kâr nê girīsn.

Vas, aūs satīgar, darōn si bê yazīsn : aēvak, Rasnū ū Astāt, aēvak, Vay ī vēh, aēvak, Artā fravart. Vas har chis ē darmōk pa darōn ī Artā fravart frāz-nihīsn. Ka chis ē pa rūbān han bê-kūnēt dātan, vas pa ān darōn bê-pētāyīnīsn.

Vas, rōz, chahārōm, gōspend-ē pa zōhr bê-kūnīsn. Ka saw satīgar rōz chahārōm rā kōst, aē : sāyet.

if they-perform specially in one ‘gāh’ and then do not perform. During those three nights, they-shall-not-take fresh meat into use.

Awarg said : “*The*-near-relatives who have come there shall-eat the-least.”

Awarg said : “Something fresh shall-be-laid in *the* ‘daron’ service, during *the* three-nights.”

Awarg said : “Other than fresh fruit”.

And if a preserve, a thing is laid, if possible, *they*-shall-perform *the ceremony* at another place ; and if not, they-shall-not-perform *it*, in *the* same house for *the* celebration of his name, and fresh meat shall-not-be-taken into use.

They-shall-perform *for* him, three ‘daron’-consecrations, *on the* third dawn : one of ‘Rasnū’ and ‘Astāt’, one of *the* good Wind and one of ‘Artā fravas’, *They* shall lay forth, in *the* ‘daron’ consecration of ‘Artā fravas’, every thing of clothes. If *they* verily wish to-dedicate any thing for *the* soul, *they* will-present it in *that* ‘daron’ consecration.

On the fourth day, they-shall-prepare an-animal as ‘zōhr’ (offering-of-invocation). If *it* be killed on *the* third night for *the* fourth day, *it* is proper.

Pa dah-rōza, mähikān har aēvak-ē yast-ē; pa sālīkān yast-ē.

Mähikān : Awarg pa sī rōz gūpt; Nisāpōhr pa sī ū aēvak rōz-ē.

Ka sāyet, har dō andar aē rōz kūnīsn : yazīsn ū myazd ; ka ne, yazīsn pēs, myazd pas.

Nisāpōhr pēs pas gūpt.

Ka jāk-ē bē-mīrēt ka-sān ān-jāk yast-ē Srōs karṭan asō fravarṭ chi, yazīsn hama arṭā fravarṭ, ku nē siṭōs ez būnīh.

Ka-s ān panj rōz andar bē āyet, mähikān chun ka-s dātaštān būt, vas sālī rōza pa gās ī kh^vēs. Ka andar ān panj rōz bē-mīrēt, as mähikān chun dātaštān būt, vas rōza Fravarṭīn rōz, vas sālī pa gās ī kh^vēs.

Ka-s rōza nē dānēt, as rōza Fravarṭīn rōz. Ka sālī nē dānēt, as sālī Āṭar mäh Fravarṭīn rōz.

For *the-tenth-day and the-month-day*, each one, 'a 'yast' is requisite ; for the-anniversary, a 'yast' is-requisite.

The month-day, Awarg said : "On the thirtieth day"; Nisāpōhr said : "On the thirty-first day".

If possible, *they-shall-perform* both, 'yazīsn' and 'mayzd' in one day ; if not *they-shall-perform* 'yazīsn' before, and 'myazd' after. Nisāpōhr said : "Vice versa".

When *one* will-die *at* a place, since-they *are* to-perform there *the* adoration of 'Sros' and 'Arṭāfravas' for, *the* 'yazīsn' of all *the* holy fravashis, if not *the* three nights' ceremony from *the* commencement.

If those five days intervene, the month-day will be as where-it was *according to the rule* ; his anniversary day *will be* in its own position. If one will die during those five days, his month-day will be as where it was *according to the rule*, his day *is-the* day 'Fravardin'; his anniversary *will be* in its own position.

When *they* do-not-know his day of death, his day *will be the* day 'Farvardin'. When *they* do-not-know *the* anniversary-day, his anniversary-day *will be the* month 'Ādar' and day 'Fravardin'.

În ku: ka aêtar hend? pa dah-rôza, mâhikân, sâlikân
û ân dah rôz fravartîkân.

Hast ke aêtûn gûyêt, ac: "Âtar mah tâ ô bâlêst aêtar
hend."

Hast ke aêtûn gûyêt ac: "Har fravartîn rôz-ê, aêtar
hend, né hend."

Hast ke aêtûn gûyêt, ku: Pa ân dah rôz, tâ né bê aêtar
hend, emâ in vês ku: aêtar hend."

Ez ân jak pêtâyîmî:

'Yatha makhshyâo a-perencm, yatha vâ perenahé'.

Hûmânâ î ôi chun makhs par.

În pa nirmaṭ kh'ēs, tâ pa nirmaṭ gêtâân, hauna ka-
sân âwâyet, ac: aêtar hend.]

23. "Dâtâr î-gêhân î-ast-aûmandân, asô! ke vastra awar-
hêlêt, awar ô-ân-rîst, taṭa ayûp pôstên ân-and ehand mart
pa-vâw—(gîva);—kaṭâr ôi hast tôjîs?"

*The question is this: When are they here? On the-
tenth-day, the-month-day, the-anniversary-day and those
ten 'Fravardegân' days.*

*There is one who thus says: They are here in the
month Âdar upto the end."*

*There is one who thus says: "They are here, they are
not, every 'Fravardin' day."*

*There is one who thus says: "If even they be not here
on those ten days, this belief is enough for us that they
are here."*

He proved it from the text:

(Av.) "Like a fly without wings or like one having-wings."

Like unto it: like the fly's wings.

*This coming is for their own share, whereas for the
share of the earthly-beings, note: they are here, whenever
they are-requisite.]*

23. "Oh holy Creator of-the-material-world! Whoso
wastes clothing over the dead, woven or of-skin, as much as a
man's foot-wear,—('gîva'),—what is its penalty?"

Az-as gūpt Aûhr-mazd, (ku): "chahâr saṭ pa-awar-zanisnîh awar-zanisn asp-astar, chahâr saṭ srôsa-charanām."

24. "Dâṭâr ī-gēhān ī-ast-aûmandān, asô! ke vastra awar-hêlêt, awar ô-ân-rîst, taṭa ayûp pôstên ân-and chand rân (ân-ī) har-dô giraptâr; kaṭâr ôi hast tōjîs?"

Az as gūpt Aûhr-mazd, (ku): "sas saṭ pa-awar-zanisnîh awar-zanisn asp-astar, sas saṭ srôsa-charanām."

25. Dâṭâr ī-gēhān ī-ast-aûmandān, asô! ke vastra awar-hêlêt, awar ô-ân-rîst, taṭa ayûp pôstên ân-and chand aêvak vîr-vastra; kaṭâr ôi hast tōjîs?"

Az-as gūpt Aûhr-mazd, (ku): "ê-hazâr pa-awar-zanisnîh awar-zanisn asp-astar, ê-hazâr srôsa-charanām."

26. "Dâṭâr ī-gēhān ī-ast-aûmandān, asô! ke an-aûsôihâ vêheptêt ayûp vêheptînêt; kaṭâr ôi hast tōjîs?"

Az-as gūpt Aûhr-mazd, (ku): hast saṭ pa-awar-zanisnîh awar-zanisn asp-astar, hast saṭ srôsa-charanām."

27. "Dâṭâr ī-gēhān ī-ast-aûmandān, asô! ke aûsôihâ

Thereupon replied Ohrmazd: "*He*-shall-destroy 400 with-destruction *with-the*-horsewhip, 400 *with-the*-srosa-charana'.

24. "*Oh* holy Creator of-*the* material-world! Whoso wastes clothing over the dead, woven or of-skin, as would-hold *the* two thighs: what is its penalty?"

Thereupon replied Ohrmazd: "*He*-shall-destroy 600 with-destruction *with-the*-horsewhip, 600 *with-the*-srosa-charana'."

25. "*Oh* holy Creator of-*the*-material-world! Whoso wastes clothing over the dead, woven or of-skin, as much as a man's clothing: what is its penalty?"

Thereupon replied Ohrmazd: "*They*-shall-destroy 1000 with-destruction *with-the*-horsewhip, 1000 *with-the*-srosa-charana'."

26. "*Oh* holy Creator of-*the*-material-world! Whoso unwillingly emits or causes-to-emit *the*-seed in-unnatural-inter-course: what is its penalty?"

Thereupon replied Ohrmazd: "*He*-shall-destroy 800 with-destruction *with-the*-horsewhip, 800 *with-the*-srosacharana'."

27. "*Oh* holy Creator of-*the*-material-world! Whoso

vêheptēt ayûp vêheptîné : kaṭâr ôi hast tōjîsn,—(pa kh^vâsta)—kaṭâr ôi hast pôhl,—(pa astar û srôsa-charanām),—chun ôi hast yôsdâsrîh—(pa rûbân)?"—

Az-as gûpt Aûhr-mazd, (ku) : "né ôi hast tōjîsn,—(pa kh^vâsta),—né ôi hast pôhl,—(pa astar û srôsa-charanām),—û né ôi hast yôsdâsrîh,—(pa rûbân);—(chi), anâpôhl ô vinâs, tâ-ô-hama û hama rôbîsnîh."—(cf. Vend. III, 38, 39),

[Hast ke hân pôhl gûyēt].—

28. (Bé) ka ? aētûn.

Agar hast âstôbân,—(ku, vêh-dîn, dânêṭ ku vinâs),—ayûp-(as) awar-asnôpt dîn ī Mazd-yastân,—(ku, ak-dîn, vas pa vinâs aûskârt-éstêṭ); agar hast an-âstôbân,—(ku, ak-dîn, vas pa kërpa aûskârt-éstêṭ,—ayûp-(as) an-awar-asnôpta dîn (î) Mazd-yastân,—(ku, vêh-dîn pa kh^vahîsn û pûrsîsn vinâskâr pa awê-gûmânîh kërpa-mînisnîh kûnêṭ);—ôisânîcha (vinâs) ez-ôisân (marṭô-mân) awa-kanêṭ âstôbânîh,—(patitigîh),—î pa dîn ī Mazd-

willingly emits or causes-to-emit *the seed in unnatural intercourse*: what is his penalty,—(by money),—what is his atonement,—(by *the whip and the 'sroascharana'*),—how is his purification,—(for *the soul*)?"—

Thereupon replied Ohrmazd: "No penalty is his,—(by money),—no atonement is his,—(by *the whip and the 'sroascharana'*)—nor is *there any* purification of him,—(for *the soul*),—(for), unatonable *is* the sin, upto eternity and-eternal-progress."—

[*There is one who says other atonement.*]

28. (But) when? thus. If *he-be a-believer*,—(that-is, faithful, *he-knows* that *it is* sin), or-(he) *has-listened-attentively-to the* Mazdyasnân religion,—(that-is, an-unbeliever, he has-considered *it to-be a sin*),—then, if *he-be an-unbeliever*,—(that-is, of-a-wicked-faith; he has-considered *it to-be a good deed*), or-(he) *has-not-listened-to the* Mazdyasnân religion,—(that-is, faithful by desires and inquiries, *he as a sinner commits this with-indubitableness and thinking it to be a good deed*);—and belief,—(renunciation),—in *the* Mazdyasnân

yastān,—(pētā),—(ka) a-varzītār pas (ān-ī) awā-rōn kūnīsn ;—(ku, pa ē mīnīsn pa patīt bawēt, ku : ‘ez kanū frāz vinās né kūnom).—(cf. Vend. III, 40.)

29. = Vend. III, 41.

30. = Vend. III, 42.

31. “Dātār t-gêhān i-ast-aūmraudān, asō ! ke hast dēv ? Ke dēva-yaza ? Ke dēvān khwaza ? Ke dēvān khūmba ?—(ku, dēvān kār marīh mātākīh ke kūnēt ?)—ke dēvān kū-mātā-ach-ē.—(chun nātrik ī sōē tarskās ē ān ī dēvān tarskās),—ke hāvand-dēv,—(pa vināskārīh).—ke hama-dēv,—(pa vatarīh),—ke pēs-ez-marg dēv, ke pas ez marg pa-mīnūy dēv frāz bawēnd ?”

32. Az-as gūpt Aūhr-mazd. (ku) : “gōsn vīpta ū gōsn vēptīnīta Spitamān Zaratūst ! ān hast dēv, ān dēva-yaza, ān dēvān khwaza, ān dēvān khūmba, ān dēvān kū-mātā-ach,—(aē :

religion shall-cast-off these (sins) from these (men),—*it is manifest*),—(when) *they-are-non-performers* thereafter of (the) impious actions ;—(that-is, *he shall-be penitent with this resolve : “hereafter I will not commit sin.”*)—

29. = Vend. III, 41.

30. = Vend. III, 42.

31. “Oh holy (Creator of-the-material-world ! Who is the-‘dēv’ ? Who is the ‘dēv’-worshipper ? Who is the ‘khwaza’ of-the-‘dēvs’ ? Who is the ewer of the ‘dēvs’ ?—(that-is, who does the work of man and woman for the ‘dēvs’ ?)—Who is the bad-woman of the-‘dēvs’ ?—(that one is devoted-to the ‘dēvs’ as a wife who is devoted-to her husband),—who is like the-dēv,—(in sinfulness) ?—who is wholly-a-‘dēv’,—(in wickedness) ?—who is a-‘dēv’ before death, and who become ‘dēvs’ in-the-spirit-realm after death ?”

32. Thereupon replied Ohrmazd : “The man ‘vīpta’ and and the man ‘vēptīnīta’, Oh Spitamān Zaratūst ! he is a ‘dēv’, he is a ‘dēv’-worshipper, he is the ‘khwaza’ of-the-‘dēvs’, he is the ewer of-the-‘dēvs’, he is the bad woman of-the-‘dēvs’,—

chum nâirík sôc tarskâs, ê ân î dêvân tarskâs),—ân hâvand dêv,—(pa vinâskârîh),—ân hama dêv,—(pa vatarîh),—ân pês-ez-marg dêv, ân pas ez marg pa-minûy dêv frâz-bawênd : martôm ke ô martôm(ân) sûsar awar frâz-hêlêt,—(pa kûn),—ayûp martôm ke ez-martôman sûsar bê-gîrêt,—(pa kûn.)—

33. “Dîjâr î-gêhân î-ast-aûmandân, asô ! chum ôisân mart yôsdâsar hend, asô Aûhr-mazd ! ka pa nasâ awar bê-êstêt î khûsk tar-sâl môrî?”

34. Az-as gûpî Aûhr-mazd, (ku) : yôsdâsar hend, asô Zaratûst ! (chî), nè khûsk ô khûskîh fânjîs,—(ku, chis rûman nê-kûnêt) ;—(chî), agar khûsk ô khûskîh fânjîs bût-haê,—(ku-s chis rûman han karî-haê),—pa-têz-rôbisûh,—(ku, ê zût bût-haê),—(ân)-î men (har)visp abû î ast-aûmand zat kh^vastâr î asahîh,—(ku-sân rûs î kâr ô kerpa zat-êstât-haê,—khrôsisu-dât-(ô)-rûbân,—(ku-sân rûbân ez garô-tamân khrôsta u kh^vesta bût-haê),—tanâ-pôhrikân,—(ku, marg-arzân bût-haê),—pa

(that one is devoted-to the ‘dêvs’ as a wife who is devoted to her husband),—he is like-the-‘dêv’—(in sinfulness),—he is wholly-a-‘dêv’,—(in wickedness),—he is a ‘dêv’ before death, they become ‘dêvs’ in-the-spirit-*realm* after death; the man who emits the seed into men,—(in the anus),—or the man who receives the seed from men,—(in the anus).—

33. “Oh holy Creator of-the-material-world ! How will those men be clean, Oh holy Ohrmazd ! who may-stand-by the dry ‘nasâ’ dead more-than-a-year?”

34. Thereupon replied Ohrmazd : “They will-be clean, Oh holy Zaratûst ! (for) (the) dry has no adherence to the dried,—(that-is, contaminates nothing);—(for), if the dry had adherence to the dry,—(that-is, if it really did contaminate any thing),—with-swift-progress,—(that-is, this would-have-happened soon),—all material life of-mine, desirous of-holiness would-have-been smitten,—(that-is, their path to duty and good deed would have been blocked),—wailing-(for)-the-soul—(that-is, their souls would have been lamenting and wailing for ‘garô-tamân’),—and ‘tanâpohr’-sinners,—(that-is, they would-have-been sinners-deserving-death),—owing-to-the-

fraēstih,—(ez vasih),—ōisān nasā ke awar īn zamī viṭirēnd.”—

[Awarg gūpt, aē: “Har chahār han āwāyet: khūskih. rīmanih, sāl-mōrtih, ū sag-dītiḥ.”

Mētyōmāh gūpt, aē: “Sag-dītiḥ andar nē āwāyet.”]

35. “Dātār ī-gēhān ī-ast-aūmandān, asō! chun ōisān marṭ yōsdāsar hend, asō Aūhr-mazd! ke nasā awar-borṭ-(ēstēt) ī sag bē-viṭarṭ ayūp marṭōmān?”

36. Az-as gūpt Aūhr-mazd, (ku): “yōsdāsar hend, asō Zaratūst! (bē) ka? aētūn;—(ku, chun pāk bē-bawēt, ka pāk bē-bawēt);—agar ān nasā awar-zaṭ ī sag karp-kh^var ayūp vay ī karp-kh^var, adīn (ān) ī kh^vēs tan awar-(ē) yōsdāsrinēt, pa-gōmēz pa-cha-āw awar (bē),—aētūn yōsdāsar.—

[Aē: ham-karzakih bawēt, nē jandīnēt, ez pēs pētā.]—

37. “Agar (ān) nasā an-awar-zaṭ ī sag karp-kh^var ayūp vay ī karp-kh^var, fra-tōm, ān (vinās) rā, (ku, tā nē bawāt,)—

immensity,—(due-to *the* excessiveness),—of these dead-bodies of-those who will-pass away on this earth.

[Awarg said: “All *the* four conditions are certainly requisite: dryness, contamination, death-before-a-year, and being-seen-by-a-dog”.

Mētyōmāh said: “*The condition of being-seen-by-a-dog is-not-requisite in it*”.]

35. “*Oh* holy Creator of-the-material-world! How will those men be clean, *Oh* holy Ohrmazd! who (have) carried *the* ‘nasā’ of a dog or m n dead?”

36. Thereupon replied Ohrmazd: “They will-be clean, *Oh* holy Zaratuhst! (but) how? thus;—(that-is, how will-they-be clean, when *they-will-be* clean);—if the ‘nasā’ is-smitten by the corpse-devouring dog or the corpse-devouring bird, then *they* shall-cleanse their bodies over with-bull’s urine and with-water; thus *they-will-be* clean.”—

[Note: *It* is contact, *they-do-not-move the body*, as manifest from *the-following*].—

37. “*Then* if (the) ‘nasā’ is-not-smitten by the corpse-devouring dog or the corpse-devouring bird, first, for-that-

-(oisân) Mazd-yast pa-în-zamî si magh bê-(ê)-kanênd; adîn, (ân) 1 kh^vês tan awar-(ê)-yôsdâsrinêṭ pa-gô-mêz, ma pa-âw; frâz (ê pa ân) 1 men sag (bê-ê)-gîrând pa-bê-barisnîh, ma pa-a-bê-barisnîh, pa-bê-barisnîh tâ ô-pês-(acha).

38. "Datîgar, ân (vinâs) râ,—(ku, tâ nè bawât),—(oisân ke) Mazd-yast (hend), pa-în-zamî si magh bê-(ê)-kanênd; adîn, (ân) 1 kh^vês tan awar-(ê)-yôsdâsrinêṭ pa-gô-mêz, ma pa-âw; frâz (ê pa ân) 1 men sag (bê-ê)-gîrând pa-bê-barisnîh, ma pa-a-bê-barisnîh, pa-bê-barisnîh tâ ô-pês-(acha);

hama ez-ân awar-(ê)-mânêṭ (tâ) ka ôi awar pa-vaghtan (ân 1 and) ez-awar-tôm vars khûsk bawât.

39. "Satîgar, ân (vinâs) râ,—(ku, tâ nè bawât),—(oisân ke) Mazd-yast (hend), pa-în-zamî si magh bê-(ê)-kanênd; an-and ez-(ân-1)-pês chun si-gâm; adîn, (ân) 1 kh^vês tan awar (ê) yôsdâsrinêṭ pa-âw, ma pa-gômêz.

40. "Dast 1 ôi ân fra-tôm frâz-(ê)-sôyêṭ,—(tâ ô arsnî-cha);—adîn, ka ôi dast nè frâz-sôst, adîn, har-(visp) (ân) 1 kh^vês tan

(sin),—(that-is, so-that *it* may-not-be),—(these) Mazdyasnâns shall dig three holes on-this-earth; then, *they*-shall-clean their bodies with-bull's-urine, not with-water; forth shall-*they* hold my dog by-lowering, not without-lowering, by-lowering (even)-upto-*the*-front.

38. "Secondly, for-that-(sin),—(that-is, so-that *it* may-not-be),—(those who are) Mazdyasnâns shall dig three holes on-this-earth; then, *he*-shall-clean his body with-bull's-urine, not with-water; forth shall-*they*-hold my dog by-lowering, not without-lowering, by-lowering (even) upto-*the*-front; ever from that shall-*they*-wait (till) when his hair over *the* head from *the* upper-most portion will-become dry.

39. "Thirdly, for-that-(sin),—(that-is, so-that *it* may not be),—(those who are) Mazdyasnâns shall-dig three holes on-this-earth, as-far from (the) former as three steps; then, he-shall-cleanse his body with-water, not with-bull's-urine.

40. "*They*-shall first wash-off his hands,—(even upto *the* elbow),—as, if his hands be not washed, then, he will make his

a-yōsdāsar kūnēt,—(rīman);—ka ōi dast frāz-sōst,—(tā arsnī-cha),—si-bār, pas (ka) frāz-sōst dast (būt-hāt), bālēst vaghṭan ī-ōi pēs awar-khsinchyīs,—(chand mūy rōst ēstēt.)”—

41. “Dāṭār ī-gēhān ī-ast-aūmandān, āsō! agar-icha āw vēh bālēst vaghṭan (ī-ōi) pēs bē-rasēt, ō-ku ez-ōisān (pēsakān ī awarē), (as) ān drūj ī nasūs awar-dōbārēt?”

Az-as gūpt Aūhr-mazd, (ku): “Paṭīra ōi marṭ, ez-andarōn-nēma ī brvadān,—(ez ōisān pēsakān ī awarēān),—(as) ān drūj ī nasūs awar-dōbārēt.”—

(Ez ān jāk ku mūy stawr rōst-ēstēt tā awāz ō gōs [ū law?] var-ē-cha har dō ī azīr).—

42. “Dāṭār ī-gēhān ī-ast-aūmandān, āsō! agar-icha āw vēh paṭīra ōi marṭ, ez-andarōn-nēma-ī brvadān bē-rasēt, ō-ku ez ōisān (pēsakān ī awarēān), (as) drūj ī nasūs awar-dōbārēt?”

entire body unclean,—(contaminated);—*then*, (when) his hands are washed,—(even) upto *the* elbow,—three-times, after (when) *the* hands are washed,—(even upto *the* elbow)—three-times, after (when) *the* hands have-been washed, do-thou-besprinkle first *the* top of his head,—(upto where hair have-grown).”—

41. “*Oh* holy Creator of-*the*-material-world! and-if *the* good water reaches before *the* top (of his) head, of-these (other limbs of his) where over will the ‘druj ī nasus’ rush?”

Thereupon replied Ohrmazd: “*To-the-brow-of that-man, on-to-the-inside of-his-brows,—(of these other limbs of his),—the ‘druj ī nasus’ rushes.*

(From there where *the* hair have grown thick even back upto underneath [both *the* ear and *the* lip?] *the* circumference of both *the* ears.)—

42. “*Oh* holy Creator of-*the*-material-world! And-if *the* good water reaches to-the-brow-of that man, to-the-inside of-his-brows,—(of these other limbs of his),—where over will the ‘druj ī nasus’ rush?”

Az-as gûpt Aûhr-mazd, (ku): "Pas vaghtan i-ôi ez ôisân (pésakân i awarân), (as) ân druj i nasûs awar-dôbârêt."—

(Ez ân jâk ku mûy stawr rôst-êstêt stôna pa chahâr-aêvak tâ ô môhra.)—

*43. "Dâtâr...pas vaghtan (i-ôi) bê-rasêt, ô-ku...awar-dôbârêt?"
Az-as gûpt...."Pațîra pațas-kh^var i-ôi.....awar-dôbârêt."

44. "Dâtâr....pațîra pațas-kh^var (i-ôi) bê-rasêt, ô-ku...awar-dôbârêt?"

Az-as gûpt...."Dasn gôs i-ôi.....awar-dôbârêt."

45. "Dâtâr....dasn gôs (i-ôi) bê-rasêt, ô-ku.....awar-dôbârêt?"
Az-as gûpt...."Havê gôs (i-ôi).....awar-dôbârêt."

46. "Dâtâr....havê gôs (i-ôi) bê-rasêt, ô-ku.....awar-dôbârêt?"
Az-as gûpt...."Dasn sûpt i-ôi.....awar-dôbârêt."
[Para aêtûn chun gast-êstêt tâ ô arsn-icha ~~وہاں سے~~ tâ ô sûpt nêrn ô ~~سے~~].—

Thereupon replied Ohrmazd: "Of these (other limbs of his), the 'druj i nasûs' rushes on to behind his head."

(From there where the hair have grown thick, one-fourth of the spine up to the 'mohra'.)

*43. "Oh holy...reaches behind his head, where over..... will rush?"

Thereupon....."rushes on to the front of his mouth."

44. "Oh holy...reaches to-the-front of his mouth, where over..... will rush?"

Thereupon....."rushes on his right ear."

45. "Oh holy...reaches his right ear, where over...will rush?"
Thereupon....."rushes on his left ear."

46. "Oh holy...reaches his left ear, where over...will rush?"
Thereupon....."rushes on his right shoulder."

(The arm-pit just as it is turned up to the elbow; the water goes half to the shoulder, half to the chest).

* Paras 43-69 are repetitions of para 42, with the names of different body-limbs in successive paras, and hence they are given here in abbreviated forms.

47. "Dātār...dasn sūpt (i-ōi) bē-rasēt, ō-ku...awar-dōbārēt?"
Az-as gūpt..."Havē sūpt i-ōi.....awar-dōbārēt."
48. "Dātār....havē sūpt (i-ōi) bē-rasēt, ō-ku...awar-dōbārēt?"
Az-as gūpt..."Dasn kēs i-ōi.....awar-dōbārēt."
49. "Dātār...dasn kēs (i-ōi) bē-rasēt, ō-ku.....awar-dōbārēt?"
Az-as gūpt..."Havē kēs i-ōi.....awar-dōbārēt."
50. "Dātār....have kēs (i-ōi) bē-rasēt, ō-ku.....awar-dōbārēt?"
Az-as gūpt....."Paṭira var i-ōi.....awar-dōbārēt."
(Ez ܥܚܗܐܪܐܢܓܘܨܬܐܗܬܐ ܐܥܥ.)—
51. "Dātār....paṭira var (i-ōi) bē-rasēt, ō-ku...awar-dōbārēt?"
Az-as gūpt..."Pōst i-ōi.....awar-dōbārēt."
(Ez mōhra dō-si-ō tā ō sūlak).—
52. "Dātār.....pōst (i-ōi)...bē-rasēt, ō-ku.....awar-dōbārēt?"
Az-as gūpt..."Dasn pistān i-ōi...awar dōbārēt."

47. "Oh holy...reaches his right shoulder, where over.....
will rush?"
Thereupon....."rushes on his left shoulder."
48. "Oh holy...reaches his left shoulder, where over.....
will rush?"
Thereupon....."rushes on his right arm-pit."
49. "Oh holy...reaches his right arm-pit, where over.....
will rush?"
Thereupon....."rushes on his left arm-pit."
50. "Oh holy.....reaches his left arm-pit, where over.....
will rush?"
Thereupon.....rushes on *to-the-front* of his breast.
(From *the* distance of four fingers upto the stomach.)—
51. "Oh holy...reaches the front of his breast, where over
.....will rush?"
Thereupon....."rushes-over his back."--(from two-thirds of
the 'mohra' upto the anus.)—
52. "Oh holy...reaches (his) back, where over....will rush?"
Thereupon....."rushes over his right chest."

53. "Dātār...dasn pistân (i-ôi) bê-rasêṭ, ô-ku...awar-dôbârêṭ?"
Az-as gûpt...."Havê pistân i-ôi...awar-dôbârêṭ."
54. "Dātār...havê pistân (i-ôi) bê-rasêṭ, ô-ku...awar-dôbârêṭ?"
Az-as gûpt...."Dasn pahlû i-ôi...awar-dôbârêṭ."
55. "Dātār...dasn pahlû (i-ôi) bê-rasêṭ, ô-ku...awar dôbârêṭ?"
Az-as gûpt...."Havê pahlû i-ôi...awar-dôbârêṭ."
56. "Dātār...havê pahlû (i-ôi) bê-rasêṭ, ô-ku...awar-dôbârêṭ?"
Az-as gûpt...."Dasn srêna i-ôi...awar-dôbârêṭ."
57. "Dātār...dasn srêna (i-ôi) bê-rasêṭ, ô-ku...awar-dôbârêṭ?"
Az-as gûpt...."Havê srêna i-ôi...awar-dôbârêṭ."
58. "Dātār...havê srêna (i-ôi) bê-rasêṭ, ô-ku...awar-dôbârêṭ?"
Az-as gûpt...."‘Hakhti’ i-ôi...awar-dôbârêṭ. Agar nar hast,
pas i-ôi pês awar-khsinchîs, paṭîra ô-pas; agar mâṭa hast
paṭîra i-ôi pês awar-khsinchîs û pas pas."—
(Aé: hakhta nêrn ô pês, nêrn ô pas; vas mâlisn andar
ô pês.)—

53. "*Oh* holy...reaches (his) right chest, where over.....
will rush?"
Thereupon....."rushes over his left chest."
54. "*Oh* holy...reaches (his) left chest, where over...will rush?"
Thereupon....."rushes over his right ribs."
55. "*Oh* holy...reaches (his) right ribs, where over.....
will rush?"
Thereupon....."rushes over his left ribs."
56. "*Oh* holy...reaches (his) left ribs where over...will rush?"
Thereupon....."rushes over his right hip."
57. "*Oh* holy...reaches (his) right hip, where over...will rush?"
Thereupon....."rushes over his left hip."
58. "*Oh* holy...reaches (his) left hip where over...will rush?"
Thereupon....."rushes over his *or her* ‘hakhti’; if it be of
a man, besprinkle *thou* first the hind-part of it, the fore-part
thereafter; if it be a woman, besprinkle-*thou* first the fore-
part of it, and-*the* hind-part thereafter."—

(Note: *The* ‘hakhti’ is half in-*the*-front, half in *the*
rear; it shall-be-rubbed in-to-*the*-front.)—

59. "Dātār...hakhti (i-ōi) (pēs) bê-rasēt, ô-ku...awar-dôbâret?"
Az-as gûpt..."Dasn rân i-ōi.....awar-dôbâret."
60. "Dātār...dasn rân (i-ōi) bê-rasēt, ô-ku...awar-dôbâret?"
Az-as gûpt..."Havê rân i-ōi...awar-dôbâret."
61. "Dātār...havê rân (i-ōi) bê-rasēt, ô-ku...awar-dôbâret?"
Az-as gûpt..."Dasn snû i-ōi.....awar-dôbâret."
62. "Dātār...dasn snû (i-ōi) bê-rasēt, ô-ku...awar-dôbâret?"
Az-as gûpt..."Havê snû i-ōi.....awar-dôbâret."
63. "Dātār...havê snû (i-ōi) bê-rasēt, ô-ku...awar-dôbâret?"
Az-as gûpt..."Dasn 𐬨𐬀 i-ōi...awar-dôbâret."
64. "Dātār...dasn 𐬨𐬀 (i-ōi) bê-rasēt, ô-ku...awar-dôbâret?"
Az-as gûpt..."Havê 𐬨𐬀 i-ōi...awar-dôbâret."
65. "Dātār...havê 𐬨𐬀 (i-ōi) bê-rasēt, ô-ku...awar-dôbâret?"
Az-as gûpt..."Dasn zang i-ōi...awar-dôbâret."

59. "Oh holy...reaches (before his or her) 'hakhti' where over
.....will rush?"
Thereupon....."rushes over his right thigh."
60. "Oh holy...reaches (his) right thigh, where over.....
will rush?"
Thereupon....."rushes over his left thigh."
61. "Oh holy...reaches (his) left thigh, where over.....will
rush?"
Thereupon....."rushes over his right knee."
62. "Oh holy...reaches (his) right knee, where over.....will
rush?"
Thereupon....."rushes over his left knee."
63. "Oh holy...reaches (his) left knee, where over.....will
rush?"
Thereupon....."rushes over his right calf."
64. "Oh holy...reaches (his) right calf, where over.....will
rush?"
Thereupon....."rushes over his left calf."
65. "Oh holy...reaches (his) left calf, where over.....will
rush?"
Thereupon....."rushes over his right shank."

66. "Dāṭār...dasn zang (i-ōi) bê-rasēt, ô-ku...awar-dôbârēt?"
Az-as gûpt..."Havê zang i-ōi...awar-dôbârēt."

67. "Dāṭār...havê zang (i-ōi) bê-rasēt, ô-ku...awar-dôbârēt?"
Az-as gûpt..."Dasn frapd i-ōi...awar-dôbârēt."

68. "Dāṭār...dasn frapd (i-ōi) bê-rasēt, ô-ku...awar-dôbârēt?"
Az-as gûpt..."Havê frapd i-ōi...awar-dôbârēt."

69. "Dāṭār...havê frapd (i-ōi) bê-rasēt, ô-ku...awar-dôbârēt?"
Az-as gûpt. Auhr-mazd, (ku): "Aîr hakh (i-ōi) ni-(kân)-
vartēt, hûmânâ i-ōi chun makhs par.

70. "Pa-akvîn bê-girapt angûst,—(awâ zamî),—aûlâ girapt
pâsna,—(ez zamî),—dasn hakh i-ōi awar-khsinchîs; adîn, ân
drûj i nasûs havê hakh (i-ōi) awar-dôbârēt; havê hakh i-ōi
awar-khsinchîs; adîn, ân drûj i nasûs aîr angûst (i-ōi) ni-(kân)-
vartēt, hûmânâ i-ōi chun makhs par.

71. "Pa-akvîn bê-girapt pâsna,—(awâ zamî)—aûlâ-girapt
angûst,—(ez zamî),—dasn angûst i-ōi awar-khsinchîs; adîn,

66. "Oh holy...reaches (his) right shank. where over.....will
rush?"

Thereupon....."rushes over his left shank."

67. "Oh holy...reaches (his) left shank. where over.....will
rush?"

Thereupon....."rushes over his right fore-foot."

68. "Oh holy...reaches (his) right fore-foot, where over.....
will rush?"

Thereupon...rushes over his left fore-foot.

69. "Oh holy...reaches (his) left fore-foot. where over...will
rush?"

Thereupon replied Ohrmazd: "*She* turns-down underneath
the soles (of his) feet just like *the* wing of a fly.

70. "With *the* fingers held-down together,—(with *the*
ground),—*with the* heels held-up—(from *the* *ground*),—do-
thou-besprinkle his right sole; then the 'drûj i nasus' rushes-
over (his) left sole; do-*thou*-besprinkle his left sole; then the
'drûj i nasus' turns-down underneath (his) fingers, just like *the*
wing of a fly.

71. "With, *the* heels together held-down—(with *the*
ground),—*with the* fingers held-up—(from *the* *ground*),—do-

ān druj ī nasus havē angūst (ī-ōi) awar-dōbārēt; havē angūst ī-ōi awar-khsinchis,—(ez-kas ta ō mas);

[Hast ke ez mas tā ō kas gūyēt.]—

adīn, ān druj ī nasūs ni-(kūn)-vartēt, ō-apākhtar nēma, pama-khs-karp ī aérāg ī-frāz-snū ī-awāz-kūn ī-a-kanāra-drīm,—(ku-s drīm patvāst-ēstēt),—chun (ān-ī) bajā-tōm khrawstar (ī rīman-tōm).—

72. “Adīn, im gūbīšn drēnjīnīšn ke hend pīrōzgar-tōm bēszūnītār-tōm: ‘yatā-’hū-vēryō’... (tā)..... ‘mā-merenchainīs gaēthāo astvaitīs ashahē’.

73. “Dātār ī-gēhān ī-ast-aūmandān, asō! ka ōisān ke Mazd-yast (hend), pa-pāy rawān ayūp tachān ayūp barān ayūp vazān,—

[‘baro aspo, vazo raso’]—cf VI, 26

ō-ātas nasā-pāk frāz-rasānd, nasā (ō)-ham pachēnd (ayūp) nasā (ō)-ham hāānd, chun, ōi (vinās) rā,—(ku, tā nē bawāt),—varzānd ōisān ke Mazd-yast (hend)?”

thou-besprinkle his right fingers; then the ‘druj ī nasus’ rushes-over (his) left fingers; do-*thou*-besprinkle his left fingers,—(from *the* little to *the* large);

[*There is one* who says: “From *the* large to *the* little”]—“then the ‘druj ī nasus’ turns-down to-*the*-northern regions, in *the* form of a swift fly bow-legged with protuded back of infinite-spots,—(that-*is*, its spots are connected with spots)—like (the) most-sinful,—(most contaminated),—khrafstar.

72. Then shall-*thou*-utter these words that are *the*-most victorious and-*the*-most-healing:

from ‘yatā-’hū-vēryō’...upto...‘mā-merenchainīs gaēthāo astvaitīs ashahē’. (vide Vend. VIII, 19, 20, 21)

73. “O*h* holy Creator of-*the*-material-world! If those that (are) Mazd-yasnāns, going on-foot or running or riding or driving,—

[(Av.) ‘riding a horse, driving a chariot’]—

may-come-up to-*the*-fire cooking-*the*-‘nasā’: *they*-may-burn the ‘nasā’ (or) offer-*the*-‘nasā’-as oblation, how shall they that (are) Mazdyasnāns act for-that (sin),—(that-*is*, so-that *it* may-not be)?”

74. Az-as gûpt Anhr-mazd, (ku): "Bê ân nasâ-pâk (ê) zanêt, bê-zanêt ôi, bê ân dæg (ê) barêt, bê ân aûlâ-dêzît (bê ê) barêt,—(kaṭa).

[În ez Awistâ pêṭâ. Ân bawêṭ ku martê ê frâz rasêṭ nasâ ê, tâ pachênd ayûp tâ ê birizênd. Nasâ-pâk bê-kôsisn; ka, chun ka-s gân bê-stânênd, nasâ kaṭa bê barisn. Ka, ez dô, aêvak sâyêṭ karṭan, nasâ-pâk bê-awazanisn.

Nasâ i môrṭân, ka-s hain-bûn-icha pôkhtakîh ayûp biristakîh paṭas pêṭâ, margarzân; û ân i zivandagân tâ bê rasec (nigânêṭ) bê pa âtas, tâ né-bawêṭ.

Gôgôsnasp gûpt, aê: "Ka-s tôjîsn pa ân paṭmâna hast: 'yaṭ hama avi nôiṭ aoshem nadhê saosmehayô'—han bawêṭ."

Ka aûlâ-âvôrêṭ, vas awar awâz sawêṭ ae: margarzân né bawêṭ. Pa hikhr, har bâr-ê han-bawêṭ.

74. Thereupon replied Ohrmazd: "Straight shall-*they*-kill that *one who* cooks-the-'nasâ'; straight shall-*they*-kill him; away shall-*they*-carry the cauldron; away shall-*they*-carry the hearth,—(the house).

[This *is* evident from the Avestâ. That happens when a man approaches a 'nasâ' till they-cook or roast *it*. They shall kill *him who* cooks-the-'nasâ'. As soon as *they* take his life, *they* shall remove the 'nasâ'-container. When, of two *things*, *it* be possible to-do one, *they* shall kill *him who*-cooks the 'nasâ'.

When the signs of cooking or roasting are evident on the 'nasâ' of the dead, it is a sin-deserving-death; and till the 'nasâ' of-the-living, is on the fire, sin-does-not-take-place. Gôgôsnasp said: "Since, its atonement is of such proportion: 'If, in-this *there-be* neither death nor burning', sin certainly takes-place."

If when they-bring out the 'nasâ', it goes back to the cauldron, one will-not be a sinner deserving-death. In-case of 'hikhr', one does-become a-sinner-deserving-death at every time.

Dāk han nihisn; chi, vēh-dīn pōryōtkēsān han nīhāt: har bār, pa gō-mēz bē sōyisn; vas nam pāk bē 𐬔𐬀𐬭𐬀𐬎𐬌.

Gōgōsnasp gūpt, aē: dāk né nihisn.

Nasā-pāk ū rās-dār ū kūn-marz, ū ke dast andar vinās dārēt, pa jvīṭ ez viehīr ī dātōbarān, har kas ē paṭakhsā awazaṭan.

Nisāpōhr aēvāj ē rās-dār gūpt; vas ān-icēha pa ān zamān gūpt, ka dast andar vinās dārēt.

Ka dastgīrōb nē sāyeṭ kartan, ān gūyom ka marg-arzān nē bawēt; tā ka marg-arzān būt awarē-cha ī marg-arzān paṭakhsā awa-zaṭan].—

75. “Ez bānū ī ātas aēsam frāz-(ē)-sōchīnīṭ,—(ku, ē tā frāz ō ātas ē dahīṭ),—ayūp ōisān aūrvar ī ātas-tōkhma,—(ē tā frāz ō ātas dahīṭ),—ayūp ka aētūn ātas ō-ham-basta-(haē),—(ku-s andar girapt-luāē),—ōisān aūrvar ī-ātas-tōkhma; bē-cha (ē)-barīṭ,—(ō pēs),—bē-cha (ē)-rawīnīṭ,—(ku, bē-ē-awsārīṭ),—

One can-lay scald; for the faithful Poryotkesas did-lay; they shall-wash every time with bull's urine; they-shall entirely dry its moisture.

Gōgōsnasp said: “*One shall not lay the scald*”.

Any person *is* authorized to kill *one-who-cooks-the-‘nasā’*, the high-way robber, one-who-commits-the-sin-of unnatural-intercourse, and him who keeps *his* hand in sin,—without *the* decision of *the* judges.

Nisāpōhr said: “Only a high-way-robber”. He said: “he-too at the time when he keeps *his* hand in sin”.

Since, *it is-not* proper to-menace, *I-say* that, if one is not a sinner-deserving-death; so-that if one *has-become* a sinner-deserving-death, *one is* authorized to kill even others who *are* deserving death.]—

75. From *the-flame* of *the* fire do-you-kindle fuel,—(that-is, do-you-give once to *the* fire),—either of those trees which *have the* essence of-fire,—(do you-give once to *the* fire),—or to-which *the*-fire may have been thus connected,—(that-is, may-be caught in),—of those trees which *have the* essence of-fire; and-do-you-disperse (it)—(in *the* front),—and-do-you-cause-(it)-to-go-away,—(that-is, do-you-extinguish-it),—

[hast ke aētūn gūyēt, aé: “Bê-cha é-barit, ku, awâz ê girit;
bê-cha é rawinît, ku, bê é awsârît”]—

chun téz-tar fravînît,—(ku, pês-tar bê-awsârît).—

76. “Ka-(s) aētūn fra-tōm (âtas) (ô)-ham-bast-(hât),—(ku-s andar girapt hât),—pa-(in)-zanî bê-(é)-dât, ān-and ez-âtas nasâ-pāk chun-(as) frâz-tar vitast; bê-cha (é) barit,—(ô pês),—bê-cha (ê) rawinît,—(ku, bê-é-awsârît),—

[hast ke aētūn gūyēt, aé: “Bê-cha é barit, ku, awâz ê girit; bê-cha é rawinît, ku, bê é awsârît”.]—

chun téz-tar fravînît,—(ku pês-tar bê-awsârît).—

77. “Ka-(s) aētūn datîgar (âtas) (ô)-ham-bast-(hât),—(ku-s andar girapt hât),—pa-(in)-zanî bê-(é)-dât, ān-and ez-âtas nasâ-pāk chun-(as) frâz-tar vitast; bê-cha (é) barit,—(ô pês),—bê-cha (ê) rawî-nît,—(ku, bê-ê-awsârît),—chun téz-tar fravînît,—(ku, pês-tar bê-awsârît).—

[There is one who thus says: “And-do-you-disperse it, that-is, hold it back; and-do-you-cause-it-to-go-away, that-is, do-you-extinguish it,]—

so-that you-may-extinguish the-sooner,—(that-is, you-may-cool it the-earlier).—

76. “When, thus, first (he shall have) connected the (fire),—(that-is, he shall have held it in),—(it) will be-laid-down on-(this)-earth, as-far from-the-fire cooking-the-‘nasâ’ as a big span; and-do-you-disperse-(it),—(in the front),—and-do-you-cause-(it)-to-go-away,—(that-is, do-you-extinguish-it),—(There is one who thus says: “And-do-you-disperse-it, that-is, hold it back; and-do-you-cause-it-to-go-away, that-is, do you cool it”),—so-that you-may-extinguish the-sooner,—(that-is, you-may-cool it the-earlier).—

77. “When, thus, secondly (he shall-have)-connected the (fire),—(that-is, he shall-have-held it in), (it) will-be-laid down on-(this)-earth, as-far from-the-fire cooking-the-‘nasâ’ as a big span; and-do-you-disperse-it,—(in the front),—and-do-you-cause-(it)-to-go-away,—(that-is, do you cool it),—so-that you-may-extinguish the-sooner,—(that-is, you-may-cool it the-earlier).—

“Ka-(s) aētūn saṭīgar (âtas) (ô)-ham-bast-(hât),.....(same as
para above)

“Ka-(s) aētūn chahârôm (âtas) (ô)-ham-bast-(hât),.....,

“Ka-(s) aētūn panjôm (âtas) (ô)-ham-bast-(hât),.....,

“Ka-(s) aētūn sasôm (âtas) (ô)-ham-bast-(hât),.....,

“Ka-(s) aētūn haptôm (âtas) (ô)-ham-bast-(hât),.....,

“Ka-(s) aētūn hastôm (âtas) (ô)-ham-bast-(hât),.....,

78. “Ka-(s) aētūn nohôm (âtas) (ô)-ham-bast-(hât),.....,

[Īn ez Awistâ pētâ. Ān bawēt âtas kaṭayī pa pēsīh pa pasīh girēt. Ka aēvak bār awsârēt, aē : sâyet. Ka ān-ī daṭīgar pēs awsârēt ku ān ī fra-tôm, as ān ī saṭīgar awâz ô ān ī daṭīgar âvôrisn, pa har dô ô mar âvôrisn.

Ka andar vitast awsârēt, as âtas nē khup awsârēt bawēt ; vas âtas awazaṭan ô būn nēst. Ū ka bê ez vitast awsârēt, as âtas khup awsârēt bawēt ; vas âtas awazaṭan ô būn : Varharân nē rōsana.

“When, thirdly, (he shall-have) thus connected (*the* fire),—...

“When, fourthly, (he shall-have) thus connected (*the* fire),—.....

“When, fifthly, (he shall-have) thus connected (*the* fire)...

“When, sixthly, (he shall-have) thus connected (*the* fire)...

“When, seventhly, (he shall-have) thus connected (*the* fire).....

“When, eighthly, (he shall-have) thus connected (*the* fire)...

78. “When, ninthly, (he shall-have) thus connected (*the* fire).....

[This is evident from *the* Avestâ. That happens when *one* makes *the* fire of-the-house before *and* after. If he-will-cool-it once, it is-proper. If he-will-cool the second before the first, he shall-bring the third back to the second ; he shall bring both to account.

If *one* cools *the* fire within a span, he shall-not-have-cooled *the* fire properly ; *the* merit-of-killing-the-fire does not originate with him. And if he cools it farther than a span, he shall-have properly cooled *the* fire ; *the*-merit-of-killing-the-fire originates with him. As regards the ‘Ātas ī Vaharâm’, it is not clear.

Hast ke aēṭūn gūyēt, aē: “Ku han awsarīsn pa pēsīn awsarīsn.”]

79. “Ke aēsam pa asahīh bōrt, —(awāz ō ān ī dahom),— Spītanān Zaratūst! rāsūn ayūp hū-gōn ayūp hū-karṭ ayūp hadanepad ayūp kaṭār-ach-ē (ān) ī-hū-bōd-tōm ez rūrvarān,

80. “Ez-ān-ī-ōi kaṭār-ach-ē nēma (ku) vāt (ān) ātas bōd bē-barēt, ez-ān-ī-ōi kaṭār-ach-ē nēma pa ē-hazār-ghanisnīh bē-rasēt ātas ī-Aūhr-mazd (pūsar), dēvān minūyān tōm-tōkhmagān darvandān dō-zvadān (ān and) yātū parik.—

[Awarg ē-hazār mart-gan gūpt Varahrān.

Pa nēma saw ‘aojaiti’ Varahrān. Nē pa nēma-saw kaṭayī. Pa nēma saw Varahrān. Nē pa nēma saw hama ‘hazār-rahna’.

Hast ke aēṭūn gūyēt, aē: “Kaṭayī nē pa nēma saw tōm bōrēt.”]—

There is one who thus says: “Where-ever they do cool, they-will-cool with the-foremost.”]—

79. “Who-so carried the ‘aēsam’ with-piety, —(again to the tenth),—Oh Spītanān Zaratūst! of-‘rāsūn’ or of ‘hūgōn’ or of-sulphur or of-pomegranate or of-any-whichsoever of (the) most-fragrant of-trees,

80. “to-whichsoever direction from (that-of)-his (where) the wind will-spread (the) fragrance-of-the-fire, to-anysoever direction from (that of) his, shall the fire (son) of-Ohrmazd approach for-killing a thousand of-the-spiritual ‘dēvs’ of-the-seed-of-darkness and the wicked twins (as many) ‘yātus’ and ‘pariks’.—

[Awarg said: “Varahrān killing-a-thousand-men.”

At mid-night does the ‘Varahrān’ ‘illumine’. Not so the house-fire at midnight. At midnight does the ‘Varahrān’ give light. Not all the fires are ‘smiting a thousand’ at midnight.

There is one who says: The-house-fire does not cut-off darkness at midnight.]

81. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke âtas nasâ-pāk ō (ān ī) dātīhâ gās awar-barêt, chand ān martī mazd hast pas-ez tan bōd bê-varṭisnīh ?"

Az-as gūpt Aūhr-mazd, (ku): "Chun (ka-s) andar-ahū ī ast-aūmand bêvar âtas ī-sôchâ ō-(ān-ī)-dātīhâ gās awar-bōrt-(haê)", —(ku-s, bêvar âtrō frâz ō âtas ī Vahrām nisâst-haê).—

82. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke âtas rūd-pāk ō (ān ī) dātīhâ gās awar-barêt, chand ān martī mazd hast pas-ez tan bōd bê-varṭisnīh ?"

Az-as gūpt Aūhr-mazd, (ku): "Chun (ka-s) andar-ahū ī ast-aūmand ê-hazâr âtas ī-sôchâ ō-(ān-ī)-dātīhâ gās awar-barêt," —(ku-s ê-hazâr âtrō frâz ō âtas ī Vahrām nisâst-haê).—

83. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke âtas ī sariyê-icha ō (ān-ī) dātīhâ gās awar-barêt, chand ān martī mazd hast pas-ez tan bōd bê-varṭisnīh ?"

81. "*Oh holy Creator of-the-material-world ! How-much will-be that man's reward, after the departure of-consciousness from the body, who will bring the 'nasâ'-burning fire to (its) lawful place?*"

Thereupon replied Ohrmazd: "As if, in-*this-life* that is material *he*-(had)-brought ten-thousand burning fires to (the) lawful place",—(that-is, he had-set up ten-thousand 'âtrōs' on the 'Âtas ī Vahrām').—

82. "*Oh holy Creator of-the-material-world ! How-much will-be the reward of that man, after the departure of-consciousness from the body, who will bring the fire burning-offal to (the) lawful place.*"

Thereupon replied Ohrmazd: "As if, in-*this-life* that (is) material, (he) would bring a thousand burning fires to (the) lawful place,"—(that-is, he had set up a thousand 'âtrōs' on the 'Âtas ī Vahrām').—

83. "*Oh holy Creator of-the-material-world ! After the departure of-consciousness from the body, how-much will-be the reward of that man who will bring the fire of the dung to (the) lawful place?*"

Az-as gūpt Aûhr-mazd, (ku): "Chun (ka-s) andar-ahû ī ast-aûmand panj sat̄ âtas ī-sôchâ ô-(ân-i)-dâṭihâ-gâs awar barêt."

84. "Dâṭâr ī-gêhân ī-ast-aûmandân, asô ! ke âtas ī ez khûmba ê ī zamî-pachân,—(chârû-karân),—ô (ân ī) dâṭihâ gâs awar-barêt, chand ân mart̄ mazd hast pas-ez tan bôd bê-varṭisnîh ?"

Az-as gūpt Aûhr-mazd, (ku): "Chun (ka-s) andar-ahû ī ast-aûmand chahâr sat̄ âtas ī-sôchâ ô-(ân-i)-dâṭihâ-gâs awar-bôrt̄-(haê)."

85. "Dâṭâr ī-gêhân ī-ast-aûmandân, asô ! ke âtas ī ez khûmba ê ī jâm-pachân,—(dôsîn-karân),—ô (ân ī) dâṭihâ gâs awar-barêt, chand ân mart̄ mazd hast pas-ez tan bôd bê-varṭisnîh ?"

Az-as gūpt Aûhr-mazd, (ku): "Chun (ka-s) pa-hama jvîṭ jvîṭ (ân) ī-sariya ân-and âtas ī-sôchâ ô-(ân-i)-dâṭihâ gâs awar-bôrt̄-(haê),—(si sat̄).—"

86. "Dâṭâr ī-gêhân ī-ast-aûmandân, asô ! ke âtas ī ez-

Thereupon replied Ohrmazd: "As (if) in-*this-life* that (is) material, (he) would-bring 500 burning fires to (the) lawful place."

84. "*Oh* holy Creator of-*the-material-world* ! After *the* departure of-consciousness *from the* body, how-much will-be *the* reward of that man who will-bring *the* fire from-*a* kiln of *the* clay-bakers,—('chârûkarân'),—to (the) lawful place?"

Thereupon replied Ohrmazd: "As (if), in-*this-life* that (is) material, (he had) brought 400 burning fires to (the) lawful place."

85. "*Oh* holy Creator of-*the-material-world* ! After *the* departure of-consciousness *from the* body, how-much will-be *the* reward of that man who will bring *the* fire from *a* kiln of *the* bakers,—('dôsînkârân'),—to (the) lawful place?"

Thereupon replied Ohrmazd: "As (if he had) brought to (the) lawful place as-many burning fires *collected* as (in-all the) various 'sariyas' (kilns?),—(three hundred).—"

86. "*Oh* holy Creator of-*the-material-world* ! After *the*

89. "Dâtâr i-géhân i-ast-aûmandân, asô ! ke âtas i ez pitâr ê i ayag-ên-paȣkarân ô-(ân-i) dâtîhâ gâs awar-barêȣ, chand ân martȣ mazd hast, pas ez tan bôd bê-varȣisnîh ? "

Az-as gûpt Aûhr-mazd, (ku): "Chun (ka-s) andar-ahû i ast-aûmand hastât âtas i-sôchâ ô-(ân-i)-dâtîhâ gâs awar-bôrtȣ-(haé)."

90. "Dâtâr i-géhân i-ast-aûmandân, asô ! ke âtas i ez pitâr ê i pâlaȣft-ayên-paȣkarân,—(sôz-karân),—ô-(ân-i) dâtîhâ gâs awar-barêȣ, chand ân martȣ mazd hast, pas-ez tan bôd bê-varȣisnîh ? "

Az-as gupt Aûhr-mazd, (ku): "Chun (ka-s) andar-ahû i ast-aûmand haptât âtas i-sôchâ ô-(ân-i) dâtîhâ gâs awar-bôrtȣ-(haô)."

91. "Dâtâr i-géhân i-ast-aûmandân, asô ! ke âtas i ez tanûr ê i ô-(ân-i) dâtîhâ gâs awar-barêȣ, chand ân martȣ mazd hast, pas-ez tan bôd bê-varȣisnîh ? "

Az-as gûpt Aûhr-mazd, (ku): "Chun (ka-s) andar-ahû i ast-

89. "*Oh* holy Creator of *the*-material-world ! How-much will-be *the* reward, after *the* departure of-consciousness from *the* body, of that man who will-bring *the* fire from a 'pitar' of iron 'paȣkarân',—to (the) lawful place?"

Thereupon replied Ohrmazd: "As (if), in-*this*-life that *is* material (he had) brought eighty burning fires to (the) lawful place."

90. "*Oh* holy Creator of *the*-material-world ! How-much will-be *the* reward, after *the* departure of-consciousness from *the* body, of that man who will bring the fire from a 'pitar' of steel shapers,—(chirânkarân),—to (the) lawful place?"

Thereupon replied Ohrmazd: "As (if), in-*this*-life that *is* material, (he had) brought seventy burning fires to (the) lawful place."

91. "*Oh* holy Creator of *the*-material-world ! How-much will-be *the* reward, after *the* departure of-consciousness from *the* body, of that man who will bring *the* fire from an oven to (the) lawful place?"

Thereupon replied Ohrmazd: "As (if), in-*this*-life that *is*

aûmand sast âtas i-sôchâ ô-(ân-i)-dâtihâ gâs awar-bôrt-(haê)."

92. "Dâtâr i-gêhân i-ast-aûmandân, asô ! ke âtas i ez dîg ê i ô (ân-i) dâtihâ gâs awar-barêt, chand ân martî mazd hast, pas ez tan bôd bê-varîšnîh ?"

Az-as gûpt Aûhr-mazd, (ku): "Chun (ka-s) andar-ahû i ast-aûmand panjâh âtas i-sôchâ ô-(ân-i)-dâtihâ gâs awar-bôrt-(haê)."

93. "Dâtâr i-gêhân i-ast-aûmandân, asô ! ke âtas i ez ônaya ê i (pês) takîân,—(pês sahijân),—ô (ân-i) dâtihâ gâs awar-barêt, chand ân martî mazd hast, pas-ez tan bôd bê-varîšnîh ?"

Az-as gûpt Aûhr-mazd, (ku): "Chun (ka-s) andar-ahû i ast-aûmand chehel âtas i-sôchâ ô-(ân-i)-dâtihâ gâs awar-bôrt-(haê)."

94. "Dâtâr i-gêhân i-ast-aûmandân, asô ! ke âtas i ez-râs ê i stôr-pân ô-(ân-i)-dâtihâ gâs awar-barêt, chand ân martî mazd hast, pas-ez tan bôd bê-varîšnîh ?"

material, (he had) brought sixty burning fires to (the) lawful place."

92. "*Oh* holy Creator of-*the*-material-world ! How-much will-be *the* reward, after *the* departure of-consciousness from *the* body, of that man who will-bring *the* fire from a cauldron to the (the) lawful place ?"

Thereupon replied Ohrmazd: "As (if), in-*this*-life that *is* material (he had) brought fifty burning fires to (the) lawful place."

93. "*Oh* holy Creator of-*the*-material-world ! How-much will-be *the* reward, after *the* departure of-consciousness from *the* body, of that man who will-bring *the* fire from a 'ônaya ê i (pês) takîân,—(pês sahijân),—to (the) lawful place ?"

Thereupon replied Ohrmazd: As (if), in-*this*-life that *is* material, (he had) brought forty burning fires to (the) lawful place."

94. "*Oh* holy Crertor of-*the*-material-world ! How-much will-be *the* reward, after *the* departure of-consciousness from *the* body, of that man who will-bring *the* fire from *the* path of *the* herdsman to (the) lawful place ?"

Az-as gupt Anhr-mazd, (ku): "Chun (ka-s) andar ahû ī ast-aûmand sī âtas ī-sôchâ ô-(ân-i)-dâtîhâ gâs awar-bôrtj-(luê)."

95. "Dâtâr ī-gêhân ī-ast-aûmandân, asô! ke âtas ī ez-skarya ê ī (asûbârân ī hênân) ô-(ân-i)-dâtîhâ gâs awar-barêṭ, chand ân martj mazd hast, pas-ez tan bôd bê-varṭisnîh?"

Az-as gupt Aûhr-mazd, (ku): "Chun (ka-s) andar-ahû ī ast-aûmand vist âtas ī-sôchâ ô-(ân-i)-dâtîhâ gâs awar-bôrtj-(haê)."

96. "Dâtâr ī-gêhân ī-ast-aûmandân, asô! ke âtas ī ez-nazdik ê ī (sapestân) ô-(ân-i)-dâtîhâ gâs awar-barêṭ, chand ân martj mazd hast, pas-ez tan bôd bê-varṭisnîh?"

Az-as gupt Aûhr-mazd, (ku): "Chun (ka-s) andar-ahû ī ast-aûmand dah âtas ī-sôchâ ô-(ân-i)-dâtîhâ gâs awar-bôrtj-(haê),"—(ku-s dah âtrô frâz ô âtas Varahrân nisâst-haê. În hama âtrô ez 'dasa' pêtâ.)

97. "Dâtâr ī-gêhân ī-ast-aûmandân, asô! Chun ôisân

Thereupon replied Ohrmazd: "As (if), in-*this*-life that is material (he had) brought thirty burning fires to (the) lawful place."

95. "Oh holy Creator of-*the*-material-world! How-much will-be *the* reward, after *the* departure of-consciousness from *the* body, of that man who will-bring *the* fire from a 'skarya' (of *the* troops of *the* army) to (the) lawful place?"

Thereupon replied Ohrmazd: "As (if), in-*this*-life that is material, (he had) brought twenty burning fires to (the) lawful place."

96. "Oh holy Creator of-*the*-material-world! How-much will-be *the* reward, after *the* departure of-consciousness from *the* body, of that man who will-bring *the* fire from a near place,—(of *the* night-apartment)—to (the) lawful place?"

Thereupon replied Ohrmazd: "As (if), in-*this*-life that is material, (he had) brought ten burning fires to (the) lawful place."—(that-is, he had set up ten 'âtrôs' over *the* Âtas Vahrâm'. All these 'âtrôs' are evident from 'dasa'.)

97. "Oh holy Creator of-*the*-material-world! How will

mart yôsdâsar hend, asô Aûhr-mazd! ke nasâ awar-(bê)-êstêt pa-(ân-i)-dûr-jâk (awar), pa-viskar?"

98. Az-as gûpt Aûhr-mazd, (ku): "Yôsdâsar hend, asô Zaratûst! (bê) ka? aêtûn,—(ku, chun pâk bê-bawêt)?—

"agar ân nasûs awar-zať í-sag í-karp-kh^{var} ayûp vay í-karp-kh^{var}, adîn (ân) í-kh^{ves} tan awar-(ê)-yôsdâsrinêt pa-gômêz, sí-(bâr) pa-(gômêz)-frâz-sôyisnîh, sí-(bâr) pa-awar-soyisnîh,—(vas dast awar bê-mâlêt),—(ya-s) aghrya awar-sôyisnîh,—(ku-s sôê sar. Aê: in pa viskar û ê râ gerâ bawêt);—

99. "agar (ân) nasûs an-awar-zať í-sag í-karp-kh^{var} ayûp vay í-karp-kh^{var}, adîn (ân) í-kh^{ves} tan awar-(ê)-yôsdâsrinêt pa-gômêz, pânj-dah-(bâr) pa-frâz-sôyisnîh, pânj-dah-(bâr) pa-awar-sôyisnîh,—(vas dast awar bê-mâlêt).—

100. "(Ê)-tachêt fra-tôm hâsar; frâz pas (ê) tachêt,—(ka-s 'pancha-dasa' karť-hât); ka ôi katâr-ach-ê ahû í-ast-aûmand, aêtûn, paťira bê-êstêt, pa-bôland-rasisnî-gûbîsnîh, (ê)

those men be clean, *Oh* holy Ohrmazd! who *have* stood by the 'nasâ' in-(the)-distant place, in-*the*-wilderness?"

98. Thereupon replied Ohrmazd: "*They*-will-be-clean, *Oh* holy Zaratûst! (But) when? thus,—(that-*is*, how will-they-be clean)?—

"If the 'nasûs' *is* smitten-by *the* corpse-devouring dog or *the* corpse-devouring bird, then *they*-shall-clean-up their bodies with-bull's-urine; thirty (times) for-bathing (with-bull's-urine); thirty (times) for-rubbing,—(they shall-rub *their* hands over *the* body),—(which *is* his) principal bath,—(that-*is*, his purification *is* at an end. Note: this *is* in *the* wilderness and *is*, therefore, severe).—

99. "If (the) 'nasûs' *is* not-smitten by *the* corpse-devouring dog or *the* corpse-devouring bird, then *they*-shall-clean-up their bodies with-bull's-urine; fifteen (times) for-bathing, fifteen (times) for-rubbing,—(they shall-rub *their* hands over *the* body),—

100. "(He) shall-run *the* first 'hâsa'; forth *thereafter* (he) may-run,—(when-he shall-have performed *the* 'pancha-dasa'); if he, thus, will-stand before anyonesoever of-material-life, and

(ā)rāzēt, (ku): 'aētūn, pa (ān)-i-rist-tan bē-ēstāt-(hom), a-kh^vāstār (hom) pa-mīnīsn, a-kh^vāstār (hom) pa-gūbīsn, a-kh^vāstār (hom) pa-kūnīsn,—(ku-am, pa sōstan nē tūbān);—kh^vāhīt ō-men yōsdāsrih,—(ku-am bē-sōyīt).—

(Ka) tachēt, fra-tōm bē-ayāwēt; agar, ān nē yōsdāsrih-dahēnd, ē-srīsvata (ān)-i-ōi-kūnīsn bakhsēnd,—(ku, har ān vinās yas nē tūbān bē ka kūnēt, pa si aēvak ōisān ō būn).

101. "Ē-tachēt daṭīgar hāsar; frāz pas (ē) tachēt, ka ōi kaṭār-ach ē ahū ī-ast-aūmand, aētūn, paṭīra bē-ēstēt, pa-bōland-rasisnī-gūbīsnīh, ē (ā)rāzēt, (ku): 'aētūn, pa-(ān)-i-rist-tan bē-ēstāt-(hom), a-kh^vāstār (hom) pa-mīnīsn, a-kh^vāstār (hom) pa-gūbīsn, a-kh^vāstār (hom) pa-kūnīsn,—(ku-am pa sōstan nē tūbān);—kh^vāhīt ō-men yōsdāsrih,—(ku-am bē-sōyīt).—

(Ka) tachēt, daṭīgar bē-ayāwēt; agar, ān nē yōsdāsrih-dahēnd, nēma-ē (ār)-i-ōi-kūnīsn bakhsēnd.—(ku, har ān vinās yas nē tūbān bē ka kūnēt, pa nēma ōisān ō būn).—

with-utterance-reaching-aloft, (he) shall-declare:—"Thus, (have)-I-stood by-(the)-body-of-*the*-dead, (I-am) unhopeful in-thought, (I-am) unhopeful in-utterance, (I-am) unhopeful in-deed,—(that-is, I cannot clean *myself*);—do-you desire purification unto-me?—(that-is, would-you-clean me)?—"

(When) *he*-runs, *he* encounters *the* first; if, *they*-will-not-give-him ablution, *they*-will-share a-third of-his-deed.—(that-is, whichever sin he cannot but commit, *will-be* theirs in origin by one-third).—

101. "(He) shall-run *the* second 'hāsar'; forth *thereafter* (he) may-run, if he, thus will-stand before anyonesoever of-material-life, and with-utterance-reaching-aloft, (he) shall declare: "Thus, (have)-I stood by-(the)-body-of-*the*-dead, (I-am) unhopeful in-thought, (I-am) unhopeful in-utterance, (I-am) unhopeful in-deed,—(that-is, I cannot clean *myself*);—do-you desire purification unto-me?—(that-is, would-you-clean me)?—"

"(When) *he*-runs, *he*-encounters *the* second; if, *they*-will-not-give-him ablution, *they*-will-share a-half of-his-deed;—(that-is, whichever sin he cannot but commit, *will-be* theirs in origin by one-half).—

102. “(Ē) tachêṭ saṭīgar hâsar ; frâz pas (ê) tachêṭ ; ka ôi kaṭâr-ach ê ahû ī-ast-aûmand ; aêṭûn, paṭîra bê-êstêṭ, pa-bôland-rasisnî-gûbisiñh (ê) (â)râzêṭ, (ku) : ‘aêṭûn, pa-(ân-ī)-rist-tan bê-êstât-(hom), a-kh^vâstâr (hom) pa-mînisn, a-kh^vâstâr (hom) pa-gûbisiñ, a-kh^vâstâr (hom) pa-kûnisiñ,—(ku-am pa-sôstan né tûbân);—kh^vâhîṭ ô-men yôsdâsrîh,—(ku-am pé-sôyîṭ)’.—

(Ka) tachêṭ, saṭīgar bê-ayâwêṭ ; agar, ân né yôsdâsrîh-dahend, hama (ân)-ī-ôî kûnisiñ bakhsênd.—(ku, har ân vinâs yas né tûbân bê ka kûnêṭ, hama ôisân ô bûn).—

103. “Frâz pas (ê) tachêṭ ; ka ôi nazdist awar-mân, vis, zand, dah ; aêṭûn, paṭîra bê-êstêṭ, pa-bôland-rasisnî-gûbisiñh (ê) (â)râzêṭ, (ku) : ‘aêṭûn, pa-(ân-ī)-rist-tan bê-êstât-(hom), a-kh^vâstâr (hom) pa-mînisn, a-kh^vâstâr (hom) pa-gûbisiñ, a-kh^vâstâr (hom) pa-kûnisiñ,—(ku, bê-sôstan né tûbân) ; kh^vâhîṭ ô-men yôsdâsrîh,—(ku-am bê-sôyîṭ);—agar, ân né yôsdâsrîh-

102. “(He) shall-run *the* third ‘hâsra’; forth *thereafter* (he) may-run ; if he, thus, will-stand before anyonesoever of-material-life, and with-utterance reaching-aloft, (he) shall-declare : ‘Thus, (have-I)-stood by-the-body-of-(the) ‘dead ; (I-am) unhopeful in-thought, (I-am) unhopeful in-utterance, (I-am) unhopeful in-deed,—(that-is, I cannot clean *myself*); do-you-desire purification unto-me?—(that-is, would you clean me)?—

(When) *he*-runs, *he*-encounters *the* third ; if *they*-will-not-give him abintion, *they*-will-share *the* whole of-his-deed ;—(that-is, whichever sin he cannot but commit *will-be* wholly theirs in origin).—

103. “On *thereafter* shall (be) run to which to-him *is the* nearest-house, street, village, or district ; thus, *he*-shall-stand in-*the*-front, and with-utterance-reaching-aloft, (he)-shall-declare:—‘Thus (have)-I-stood by-*the*-body-of-(the)-dead; (I-am) unhopeful in-thought, (I-am) unhopeful in-utterance, (I-am) unhopeful in-deed,—(that-is, I cannot clean myself);—do-you-desire purification unto-me?—(that-is, would-you-clean me)?—if

dahend, adin (ān) i-kh^ʷēs tan awar-yōsdāsrinēṭ pa-gōmēz pa-cha-āw awar, aētūn (bē) yōsdāsar.”

[Aē: tā si hāsar bē-sawēt, awāz ō dah nē pāṭakhsā raptan. Tā pa si kas bē-paṭkāreṭ, har ān vinās yas nē tūbān bē ka kūnēt, as ān ō būn; ka-s aētūn bē sōst, as pas-icha kār han kūnīn:]

‘frakairi frakerenaot vāstrē verezyōiṭ’.

Hast ke aētūn gūyēt, aē: kār-as hama han kūnīn; vas ez yazīn ī Yazdān han paharēzīn.]—

104. “Dātār i-gēhān i-ast-aūmandān, asō! agar hast (ku) āw ez-andarōn-nēma i-ōi rās, āw tōjīn frōṭ-varṭōṭ,—(ku-s pāy andar nīhēt): kaṭār ōi hast tōjīn?”

105. Az-as gūpt Aūhr-mazd, (ku): “chahār saṭ pa-awar-zanīnīh awar-zanīn asp-astar, chahār saṭ srōsacharanām.—

[Aē: nē khūp. *Sōsiyans gūpt, aē: “Khūp; chi-s pa pēsīh pasīh andar nīhāt.”]

they-will-not-give him ablution, then he-shall-cleanse his body with-bull's-urine and with-water: thus shall-he-be clean.—

[Note: Until *he*-goes three ‘hāsrās’, *he* cannot return to *the* village. Until he will-address three men, whichever sin he cannot but commit will be theirs in origin; when he has thus cleansed himself he shall then, certainly, do *his* work:]

(Av.) ‘He can-do his work, he can-till for pasture’.

There is *one* who thus says: “He will certainly do all his work; he shall abstain from *the* worship of Yazdān.”]

104. “*Oh* holy Creator of-*the*-material-world! “*Then*, if *there* be water within-side of his ways, the-water prepares punishment,—(that-*is*, he lays *his* feet in *them*):—what is his penalty?”

105. Thereupon replied Ohrmazd: “He-shall-destroy four hundred with destruction *with the* horse-whip, four hundred *with the* ‘srosacharana’.”

[Note: *It* is not proper. Sōsiyans said: “*It* is proper; for he laid *his* feet before and after *the*-water.”]

106. "Dātār ī-géhān ī-ast-aūmandān, asō ! Agar hast (ku) aūrvar ez-andarōn-nēma ī-ān rās,—(ac : aūrvar-ē ī ātas hamār),—ātas tōjīsn frōt-varṭet : kaṭār ōi hast tōjīsn ?"

107. Az-as gūpt Aūhr-mazd, (ku) : "Chahār saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, chahār saṭ srōsacharanām.

Ān ōi hast tōjīsn,—(pa kh^vāsta),—ān ōi hast pōhl,—(pa astar ū srōsacharanām,—(ka) awar pōhlīyēt,—(ku, bē-vichārēt),—aētūn asō ; (ku) nē bē-pōhlīyēt, andar drūja-ṭamān,—(andar dūz-akh^v),—āskāra (dēvān) hast ēstīsn."—

[Hast ke aētūn gūyēt, aē : "Āskāra ku-s ēstīsn ; rōsana ku, jāk ān-jāk."]—

106. "*Oh holy Creator of-the-material-world ! Then, if there be trees within-side of his roads,—(Note : consider these trees to be for fuel of the fire),—the fire prepares punishment : what is his penalty ?*"

107. Thereupon replied Ohrmazd : "He shall-destroy four hundred with-destruction *with the* horse-whip, four hundred *with the* 'srosacharana'.

That is his penalty,—(with money),—that is his punishment,—(with *the* whip and *the* 'srosacharana'),—(when) *he-is* punished,—(that-is, *he-expiates*),—*he is* then holy ; (when) *he-is-not*-punished, his settlements will-be in-*the*-drūj's-dwelling,—(in *the* wicked existence),—publicly-(*of-the*-dēvs').—

[*There is one* who thus says : "It is publicly-known that-*it is* his settlement ; *it is* clear that *his* place *is* there."]—

NOHÔM PARGART BÛN

1. Pôrsit̄ Zarâtûst ez-Aûhr-mazd, (ku): "Aûhr-mazd, mínûy ī-awazûnī, dâtâr ī-gēhān ī-ast-aûmandān, asô!—

[aē: Aûhr-mazd, dâtâr, asô pa kh'ânīsn, awarē pa sitāyīsn;]—
chun, andar-ahû ī ast-aûmand, martôm (ī pāk ôi ī rīman)
ham-vīnēnd ôisān ke ham-nasûs-aûmand,—(ham-rīmanih),—
ez-(ô)-rist-tan: (as chun pāk) yôsdâsrīnānd,—(ku, chun pāk
bē-kūnānd)?"

2. Az-as gûpt Aûhr-mazd, (ku): "Mart̄ asô, Spitamân
Zarâtûst! (yôsdâsragar), ke bast gûptâr,—(ku-s tûbān gûp-
tân),—râst gûptâr,—(ku-s darôw kem gûpt-êstēt),—mânsra-
pôrsitâr,—(ku-s yast kart̄-êstēt),—asô, ke (ān-ī) fraēst andar-
dânēt̄ dīn ī Mazd-yastān yôsdâsragarīh,—(ku, nīrang dānēt̄);
ān ī-pa-ān-ī-vīṭarg-aûmand-zamī awar-(ē)-bôrēt̄ aûrvar, nohō
jvīṭ-nāi drānā pa katâr-ach ē chatrûsvaṭa,

COMMENCEMENT OF THE NINTH PARGARD

1. Zaratuht asked of-Ohrmazd: "Oh Ohrmazd, spirit
beneficent, holy Creator of-the-material-world!—

[Note: 'Ohrmazd', 'Datar' and 'Aso' are for invocation,
others for praise.]—

In-this material-life, (clean) men may-meet (him who is
contaminated),—those who are in-contact-with-the-'nasus',—
(with-contamination)—from-the-body (of-him who is) dead: how
shall-they-clean (them) entirely,—(that-is, how shall-they-ruake
them clean)?"

2. Thereupon replied Ohrmazd: "They will select a holy
man, Oh Spitamân Zaratuht!—(a 'yôsdâsragar'),—who may-
have speech,—(that-is, he can speak),—who is a truth-speaker,
—(that-is, he has spoken little falsehood),—who enquires-into-
the-'Māthra',—(that-is, he has-performed the worship),—and
is holy, who understands (the) most the ablution of the Mazd-
yasnān religion,—(that-is, he knows the rites);—he shall cut-
off the trees on the-accessible ground, nine 'vibâzus' long on
each of the four sides.

Vend. IX, 3-5 = Vend. III, 15-17

6. "Fra-*ṭōm* awar magh bê-bôrisn,—(pa gô-méz),—pas-ez hâmin awar-rasisnih dō-angûst pa-nikûnih, pas-ez zamestân (snahisn-aûmandih) awar-rasisnih chand chahâr angûst (dôra).

7. Datîgar awar magh bê-bôrisn,.....same as § 6.

Saṭîgar „ „ „ „ „ „

Chabarôm „ „ „ „ „ „

Panjôm „ „ „ „ „ „

Sasôm „ „ „ „ „ „

8. "Chand ân (magh) ez-hân (magh)?" "Chand aêvak (awar) gām".

"Chun aêvak gām?" "Chand si pâê".

9. "Si (ân ī) hân magh bê-bôrisn,—(pa âw),—pas-ez hâmin awar-rasisnih dō-angûst pa-nikûnih, pas-ez zamestân (snahisn-aûmand) awar-rasisnih chand chahâr angûst (dôra)".

"Chand ez (ân ī) pês (ī pa gômêz)?" "Chand si-gām".

Vend. IX, 3-5 = Vend. III, 15-17.

6. "On *it*, thou shalt-dig the first hole,—(for bull's urine),—two-fingers-in-depth after the approach of summer, and as-much-as four-fingers (*in* measure) after the approach of-the-snow-fall of-winter.

7. "On *it*, thou shalt-dig the second hole, (same as § 6.)

"On *it*, thou shalt-dig the third hole,—(same as § 6.)

"On *it*, thou shalt-dig the fourth hole,—(same as § 6.)

"On *it*, thou shalt-dig the fifth hole,—(same as § 6.)

"On *it*, thou shalt-dig the sixth hole,—(same as § 6.)

8. "How-far shall one (hole) be from-the-other (hole)?" "As one (in)step."

"How-much is one step?" "As-much-as three-feet".

9. "Thou-shalt-dig (the) other three holes,—(for water),—two-fingers in-depth after the approach of summer, and as-much-as four-fingers (*in* measure) after the approach of-the-snowfall of-winter".

"How-far from (the) former (which are for bull's-urine)?" "As three-steps".

“Chun si-gam?” “Chand gāmān ham-chamisiñh.”—
(sitānēt nihēt).—

“Chand gāmān ham-chamisiñh?” “Chand nohō pāē.”

10. “Kēs-acha frāz-kārisn pa-tīhr (?)satrivar”.

“Chand ez magh?” “Chand si gām”.

“Chun si gām?” Chand gāmān ham-chamisiñh.”—
(sitānēt nihēt).—

“Chand gāmān ham-chamisiñh?” “Chand nohō pāē.”

11. “Adin, pas dvāz-dah kēs frāz-kārisn; si ī (ez)-andara jvīt, (ez)-andara si magh, frāz-kārisn; si ī (ez)-andara jvīt (ez)-andara sas magh frāz-kārisn; si ī (ez)-andara jvīt (ez)-andara nohō magh frāz-kārisn; si ī (ez)-andara aūrōntar (ī pa āw) parōntar (ī pa gōmēz), (andar si) magh frāz-kārisn; si awar ō-
(ān-i)-nohō pāē (jāk) sang (sig) (han) āvōrisn(āyisn) magh (han) āvōrisn(āyisn) (ē) barisn, khūmb ayūp badvar (frāsip ē) ayūp

“How-much is three-steps?” “As *the* walking-together of steps”.—(*as one raises and lays the step*).

“How-much is *the* walking-together of-steps?” “As-much-as nine feet.”

10. “And-circles *thou*-shalt-draw with-*the*-sharp-‘satri-var’.”

“How-far from *the*-holes?” “As three steps.”

“How-much is three-steps?” “As *the* walking together of steps.”—(*As one raises and lays the steps*).—

“How-much is *the* walking together of steps?” “As-much-as nine feet.”

11. “Then, *thereafter*, *thou*-shalt-draw twelve circles: *thou*-shalt-draw three, *which will-be* separate from-within, around *the* three holes inside; *thou*-shalt-draw three, *which will-be* separate from-within, around *the* six holes inside; *thou*-shalt-draw three, *which will-be* separate from-within, around *the* nine holes inside; and *thou*-shalt-draw three from-within between (those for water) and away-from (those for bull’s-urine, around *the* three) maghs; *thou*-shalt-carry, over (the) nine-feet (space), stones (for)-coming, (for)-coming *to-the*-

zami-vast,—(sip ê),—ayûp kaṭār-ach (ê ān) ī-sakht-zamī.—
(kapāraē chisê).—

12. “Pas ô ān āyisn magh ô āyisn (ê) rasêṭ ān ke awar-rīst.

“Adin, tō Zaratūst ! bē-êstisn ez-kōsta-tar-(nēma) (awar)-
kēs; adin, īm gūbīsni drenjīnisn, (ku) : ‘niyāyisn ī (Spend)-armat
awazūnī’.

(Pasukh^v) ô-ōi (ê) gūyêṭ ān ke awar-rīst : (ku) : ‘niyāyisn ī
(Spend)-armat awazūnī’.

13. “Adin, ān drūj a-kār-bawêṭ pa-kaṭār-ach-ē-gūbīsni (ī
har dō-ān) ; snah ī-ganā-mīnūy ī-darvand,—(as az-as bawêṭ),—
snah ī-aēsma ī-khrvi-drōs,—(as az-as bawêṭ),—snah ī-māzanī-
yān, dēvān,—(as az-as bawêṭ),—snah ī (har) visp(in) dēvān,—
(as az-as bawêṭ).

14. “Gōmēz pas awar-khsinchīs pa-ayagēn-ēn ayûp srūw-
ēn ; agar pa-srūw-ēn awar-khsinchīs, grōb kh^vāyisnīs, Zara-

holes, of-pottery, or of-badvar,—(frasip-ê),—or earthen-clod,—
(sip ê),—or anysoever of (the) hard-earth.—(kapāra-ê, any-
thing).—

12. “Then he who *was* in-contact-with-the-dead shall
advance to the approach to the hole to-approach.

“Then, thou, *Oh* Zaratūst ! shalt-stand-by (over) the
circle, from-(a-direction)—far-aside ; then, *thou*-shalt-recite
these words : ‘*And*-obeisance unto the beneficent
(Spend)armat.’

Then, he who *was* in-contact-with-the-dead, utters in
(reply) to him, (viz) : “*And* obeisance unto the beneficent
(Spend)armat.”

13. “Then, the druj will-be worthless at-each of these
words (of both) : *which-is-a-blow* unto the wicked ‘ganā-
mīnūy’—(*it* will-befall him therefrom),—a-blow unto ‘aēsma’
of-the-cruel(hard) spear,—(*it* will-befall him therefrom),—a-
blow unto the ‘māzani’ ‘dēvs’,—(*it* will-befall them therefrom),—
a-blow unto all the ‘dēvs’,—(*it* will-befall them therefrom).—

14. “*Thou*-shalt-thereafter besprinkle bull’s-urine with a
spoon of-iron or of-lead ; if *thou*-wilt-besprinkle with-that of-

tūst !—(nāi ê-tā),—i ez-nohō-pakha drenjīt-(ēstēt), (nohō giris);
ān srūw-ēn pēs-nēma i-grōb (bē-band).

15. Dast i-ān fra-tōm frāz-(ê)-sōyēt, (tā ô arsnī-cha); ū
ka ôi dast nē frāz-sosta, adīn (har)visp (ān) i-kh^vēs tan a-
yōsdāsar kūnēt,—(riman); ka ôi dast frāz-sōst-(haê) tā-arsnī-cha-
si-(bār), pas (ka) frāz-sōst dast (būt-haê), balēst vaghtān i-ô
pēs awar-khsinchis,—(and chand mūy rōst-ēstēt);—adīn, ān
drūj i nasūs paṭīra i ôi-marṭ, ez-andarōn-nēma i bravadān
awar-dōbārēt. (cf VIII 40).

16. “Paṭīra i ôi marṭ, ez-andarōn-nēma i bravadān awar-
khsinchis ;—(ez ān jāk ku mūy rōst ēstēt tā awāz ô gōs varān-
(ū lahv ?) har dō ô azir);—adīn, ān drūj i nasūs pas vaghtān
(i ôi) awar-dōbārēt; pas vaghtān i ôi awar-khsinchis ;—(ez ān
jāk ku mūy rōst ēstēt stōna pa chahār-aēvak tā ô mōhra);—
adīn, ān drūj i nasūs paṭīra i paṭas-kh^var i-ô i awar-dōbārēt ;

lead, do-thou-seek a stick, *Oh Zaratuho!*—(a single piece of
bamboo),—(which is) ‘drenjīt’ of-nine-knots,—(nine knots);—
(do-thou-fasten) that spoon-of-lead to the fore-side of-the-stick.

15. “*They*-shall first wash-off his hands,—(even up to the
elbow); and if his hands *are* not washed, then, he-will-make his
entire body unclean,—(contaminated);—*then*, when his hands
are washed—(even upto the elbow),—three (times) after
(when) the hands have-been washed, do-thou-besprinkle first
the top of his head,—(upto where hair have-grown);—then,
the ‘druj i nasus’ rushes to-the front(brow) of-that-man, on
to-the-inside of-his-brows.

16. “Do thou-besprinkle the front(brow) of that man,
from the inside of-his-brows ;—(from there where the hair have
grown thick even back upto underneath the circumference of
both the ears);—then, the ‘druj i nasus’ rushes behind his
head ;

“do-thou-besprinkle the back of his head;—(from there
where the hair have grown thick, one-fourth of the spine upto
the ‘mōhra’);—then, the ‘druj i nasus’ rushes on to-the-front
of-his-mouth ;

paṭīra ī paṭaskh^har ī-ōi awar-khsinchīs ;—(lahv har dō tā awāz
ō gōs ū stōna pa chahār-aēvak tā o 𐬔𐬀),—adīn, ān drūj ī nasūs
dasn gōs (ī-ōi) awar-dōbārēt.

17. “Dasn gōs ī-ōi awar-hanchīs ; adīn ān drūj ī nasūs
havē gōs ī-ōi awar-dōbārēt.

Havē gōs ī-ōi awar-hanchīs ;—(gōs aētūn chūn gast êstēt stōna
pa chahār-aēvak tā o 𐬔𐬀);—adīn, ān drūj ī nasūs dasn sūpt
(ī-ōi) awar-dōbārēt.

Dasn sūpt ī-ōi awar-hanchīs ; adīn, ān drūj ī nasūs havē sūpt
ī-ōi awar-dōbārēt.

“Havē sūpt-ī-ōi awar-hanchīs ;—(para aētūn chun gast êstēt tā
ō arsn-icha);—adīn, ān drūj ī nasūs dasn kēs (ī-ōi) awar-
dōbārēt.

18. “Dasn kēs ī-ōi awar-hanchīs ; adīn, an druj ī nasūs
havē kēs ī-ōi awar-dōbārēt.

“Have kēs ī-ōi awar-hanchīs ;—(and chand mūy rōst-êstēt) ;—
adīn, ān druj ī nasūs paṭīra var (ī-ōi) awar-dōbārēt.

“do-thou-besprinkle *the* front of his mouth;—(both *the*
lips upto the back of the ears and one-fourth of the spine upto
the neck);—then, the ‘druj i nasus’ rushes over his right ear.

17. “Do-thou-besprinkle his right ear ; then, the ‘druj i
nasus’ rushes over his left ear.

“Do-thou-besprinkle his left ear ;—(the ears just as they
are turned, one-fourth of the spine upto 𐬔𐬀).—then, the ‘druj
i nasus’ rushes over his right shoulder.

“Do-thou-besprinkle his right shoulder ; then, the ‘druj i
nasus’ rushes over his left shoulder.

“Do-thou-besprinkle his left shoulder ;—(the armpit just
as *it* is turned upto *the* elbow);—then, the ‘druj i nasus’ rushes
over his right arm-pit.

18. “Do-thou-besprinkle his right arm-pit ; then, the ‘druj
i nasus’ rushes over his left arm-pit.

“Do-thou-besprinkle his left arm-pit ;—(as-much as *the*
hair have grown);—then, the ‘druj i nasus’ rushes over the
front of his breast.

“Paṭīra var ī-ōi awar-hanchīs;—(𐬨𐬀𐬎 nēm tā ō sūpt nēm ō var ī 𐬀𐬎 chaliār angūst tā ō 𐬀𐬎);—adīn, ān drūj ī nasūs pōst (ī-ōi) awar-dōbārēt.

19. “Pōst ī-ōi awar-hanchīs;—(mōhra ē dōra tā ō sūrak);—adīn, ān drūj ī nasūs dasn pistān (ī-ōi) awar-dōbārēt.

“Dasn pistān ī-ōi awar-hanchīs; adīn, ān drūj ī nasūs havē pistān (ī-ōi) awar-dōbārēt.

“Havē pistān ī-ōi awar-hanchīs;—(pistān aētūn chun gast ēstēt. Aē: ān-ī zanān aūlā dārisn);—adīn, ān drūj ī nasūs dasn pahlū (ī-ōi) awar-dōbārēt.

20. “Dasn pahlū ī-ōi awar-hanchīs; adīn, ān drūj ī nasūs havē pahlū (ī-ōi) awar-dōbārēt.

“Havē pahlū ī-ōi awar-hanchīs;—(aē, ē ī-cha nānchestī bē-gūyēt tā hama ōi pahlū);—adīn, ān drūj ī nasūs dasn srēna (ī-ōi) awar-dōbārēt.

“Dasn srēna ī-ōi awar-hanchīs; adīn, ān drūj ī nasūs havē srēna (ī-ōi) awar-dōbārēt. •

“Do-thou-besprinkle the front of his breast;—(𐬨𐬀𐬎 half upto the shoulder, half upto the breast(bosom), a distance of four fingers upto the stomach);—then, the ‘druj ī nasus’ rushes over (his) back.

19. “Do-thou-besprinkle his back;—(from two-thirds of the ‘mohra’ upto the anus);—then, the ‘druj ī nasus’ rushes over (his) right breast.

“Do-thou-besprinkle his right chest(breast); then, the ‘druj ī nasus’ rushes over (his) left chest(breast).

“Do-thou-besprinkle his left breast;—(the breasts just as they are turned. Note: Those of women should be held up);—then, the ‘druj ī nasus’ rushes over (his) right ribs.

20. “Do-thou-besprinkle his right ribs; then, the ‘druj ī nasus’ rushes over (his) left ribs.

“Do-thou-besprinkle his left ribs;—(Note: They-say even this specially: upto all his ribs);—then, the ‘druj ī nasus’ rushes over (his) right hip.

“Do-thou-besprinkle his right hip; then, the ‘druj ī nasus’ rushes over (his) left hip.

21. "Havê srêna i-ôi awar-hanchis;—(srêna aêṭûn chun gast êstêṭ tâ ô 𐬰 tâ ô azîr rân);—adîn, ân drûj i nasûs hakht (i-ôi) awar dôbârêṭ.

"Hakht i-ôi awar-hanchis; agar nar hast pas i-ôi pês awar-hanchis (û) patîra pas; agar mâṭa hast, patîra i-ôi pês awar-hanchis û pas pas;—

(Aê: hakhta nêma ô pês, nêma ô pas û mâlisn andar ô pês);—adîn, ân drûj i nasûs dasn rân (i-ôi) awar-dôbârêṭ.

22. "Dasn rân i-ôi awar-hanchis; adîn, ân drûj i nasûs havê rân (i-ôi) awar-dôbârêṭ.

Havê rân i-ôi awar-hanchis;—(𐬰 ân-i azîr rân tâ ô snû);—adîn, ân drûj i nasûs dasn snû (i-ôi) awar-dôbârêṭ.

Dasn snû i-ôi awar-hanchis; adîn, ân drûj i nasûs havê snû (i-ôi) awar-dôbârêṭ.

23. "Havê snû i-ôi awar-hanchis;—(Azpar aêṭûn chun gast êstêṭ azîr 𐬰𐬀𐬎𐬌);—

21. "Do-thou-besprinkle his left hip;—(*the* hips just as *they* are turned upto the fundament, upto underneath the thighs);—then, the 'druj i nasus' rushes over (his) 'hakht'.

Do-thou-besprinkle his 'hakht'; if *it* be of a man, besprinkle-thou first the hind-part of-it, the fore-part thereafter; if *it* be a woman besprinkle-thou first the fore-part of it and-the-hind-part thereafter";—

[Note: *The* 'hakhti' is half in-the-front, half in the rear; it shall-be-rubbed in to-the-front.]—
then, the 'druj i nasus' rushes over (his) right thigh.

22. "Do-thou-besprinkle his right thigh; then the 'druj i nasus' rushes over (his) left thigh.

"Do-thou-besprinkle his left thigh;—(underneath *the* thigh upto *the* knee);—then, the 'druj i nasus' rushes over (his) right knee.

"Do-thou-besprinkle his right knee; then, the 'druj i nasus' rushes over (his) left knee.

23. "Do-thou-besprinkle his left knee;—(*The* above portion just as it is turned, the lower pointed one.)

[Hast ke aêṭûn gûyêṭ, aê: "Chand azpar ân-and azîr".]—
adîn, ân drûj ī nasûs dasn 𐬔𐬀 (î-ôi) awar-dôbârêṭ.

"Dasn 𐬔𐬀 î-ôi awar-hanchîs; adîn, ân drûj ī nasûs havê 𐬔𐬀
(î-ôi) awar-dôbârêṭ.

"Havê 𐬔𐬀 î-ôi awar-hanchîs;—(ez snû tâ ô ân jâk ku zang-pân
bandênd);—adîn, ân drûj ī nasûs dasn zang (î-ôi) awar-dôbârêṭ.

"Dasn zang î-ôi awar-hanchîs; adîn, ân drûj ī nasûs havê zang
(î-ôi) awar-dôbârêṭ.

24. "Havê zang î-ôi awar-hanchîs;—(aêṭûn chun zang-
pân bandênd dô-angûst ê tâ awâz ô zamî);—adîn, ân drûj ī
nasûs dasn frapd (î-ôi) awar-dôbârêṭ.

"Dasn frapd î-ôi awar-hanchîs; adîn ân drûj ī nasûs havê frapd.
(î-ôi) awar-dôbârêṭ.

"Havê frapd î-ôi awar-hanchîs;—(ez ân jâk ku zang-pân ban-
dênd tâ ô sar angûst);—adîn, ân drûj ī nasûs air 'hakî' ni-
(kûn)-vartêṭ, hûmânâ î-ôi chun makhs par.

[There is one who thus says: "As-much above so-much
below".]—

then, the 'druj ī nasus' rushes over (his) right calf.

"Do-thou-besprinkle his right calf; then the 'druj ī nasus'
rushes (over) (his) left calf.—

"Do-thou-besprinkle his left calf;—(from-the knee upto
there where they tie the stockings);—then, the 'druj ī nasus'
rushes over (his) right shank.

"Do-thou-besprinkle his right shank; then, the 'druj ī
nasus' rushes over (his) left shank.

24. "Do-thou-besprinkle his left shank;— (just as they
tie the stockings two-fingers back upto 'zamî');—then, the
'druj ī nasus' rushes over (his) right forefoot.

"Do-thou-besprinkle his right forefoot; then, the 'druj ī
nasus' rushes over (his) left forefoot.

"Do-thou-besprinkle his left forefoot;—(from there where
they tie the footwear upto the end(tips) of-the fingers);—then,
the 'druj ī nasus' turns down underneath the soles, just like
the wing of a fly.

§ § 25-27 = VIII, 70-72.

28. "Fra-tôm awar magh frâz-(ez)-nasûs mart bawêt;— (ku-s tanûk-ê az-as bê sawêť, chun paba ê ka ban frâzênd).—

Adîn, im gûbîsn drenjyôis ke hend pîrôz-gar-tôm bês-azînitâr-tôm: 'yathâ ahû vairyô (tâ) gaéthâo astvaitis asbahê.'

"Daťigar awar magh frâz-(z)-nasûs mart lawêt; adîn, im gûbîsn drenjyôis ke hend pîrôz-gar-tôm bes-azînitâr-tôm: 'yathâ ahû vairyô (tâ) gaéthâo astvaitis asbahê.'

"Satîgar...(same as above except the first ordinal number).

"Chahârôm..... " " "

"Panjôm..... " " "

"Sasôm..... " " "

29. Pas ân ê nisînêť, ân ke awar-rîst, (ez)-andara arag i-magh (û) parôn-tar ez hânân maghân (î pa gômêz), ân-and ez-ân (î pês pa gô-mêz) chand chahâr angûst; ôisân-icl a (im) zamî 2e-pa-frâz-ban-kanîsnîh frâz-ban-kanând,— (ku, 'pancha

§ § 25-27=VIII, 70-72.

28. "Over *the* first hole, *the* man becomes free (from) *the* 'nasus';—(that-*is*, a little goes-away from-him, just like an animal when *they* drive it);—then, do-*thou*-recite these words which will be *the*-most-victorious, *the*-most-healing: 'Yathâ ahû vairyô' (upto) 'gaéthâo astvaitis asbahê'.

"Over *the* second hole, *the* man becomes free (from) *the* 'nasus'; then, do-*thou*-recite these words which will be *the*-most-victorious, *the*-most-healing; 'Yathâ ahû vairyô' (upto) 'gaéthâo astvaitis asbahê'.

"Over the third hole,...same as above.

"Over the forth hole,...same as above.

"Over the fifth hole,...the same as above.

"Over the sixth hole,...the same as above.

29. "Thereafter shall-that-one-sit-down, he who *was* in-contact-with-*the*-dead, (from)-within betwixt *the*-holes (and) away from *the* other holes (which *are* for bull's urine), as-far from-those, (*the* former which *are* for bull's urine), as four fingers; and-they-shall dig-up (this) earth wide by-digging-up—

dasa zemō han-kanayen', khûp bê han kanêṭ);

30. "pânj-dah (dast) zamī (ō)-ham-(ê)-kanênd,—(ku-s nam pāk bê nigânênd; (vas) hama ez-ân awar-(ê)-mânênd (tâ) ka ôi awar pa vaghtan ez-awar-tôm vars khûsk bawât;

31. "(tâ) ka pa-(ân-i)-ô-i-tan (ân) kh^vit khâk khûsk bawât, pas ân ô-ân hân magh (i pa âw) ô-âysn (ê) rasêṭ ân ke awar-rîst.

Fra-tôm awar magh aêvak-bâr pa-âw, adin, (ân-i) kh^vês tan awar (ê) yôsdâsrinêṭ; daṭigar awar pa magh dô-bâr pa-âw, adin, (ân-i) kh^vês tan awar (ê) yôsdâsrinêṭ; saṭigar awar magh si-bâr pa-âw, adin, (ân-i) kh^vês tan awar (ê) yôsdâsrinêṭ.

32. "Pas ân â-bôdinêṭ ayûp râsn ayûp hû-gônayûp hû-kartṭ ayûp hadanêpad ayûp kaṭâr-ach é ân i hû-bôd-tôm ez-aûrvarân; vastra pas (ê) ayiwyâhaninêṭ; pas ân ô-âysn mân ô-âysn (ê) rasêṭ ân ke awar-rîst.—(Vastra hama pa 'khshvas-mâonhô'.)

(that-is, *they*-shall properly dig-up according to the precept 'panchadasa zemo hankanayen').

30. "*They*-shall-dig-up fifteen (handfuls) of earth,—[that-is, *they*-shall entirely rub-off the moisture(wetness)];—(they) shall-wait ever from-that-time, (till) when *the*-uppermost of his hair over *the* head will-become dry;

31. "till when (the) wet dust may-become dry on his body. Thereafter, he who *was* in-contact-with-the-dead shall approach towards-the-other holes (which *are* for water) by-coming.

Over *the* first hole, then *he*-shall-cleanse his body once with water; over *the* second hole, then, *he*-shall-cleanse his body twice with water; over *the* third hole, then, *he*-shall-cleanse his body thrice with water.

32. "Then *they*-shall-fumigate him either with 'rasun' or 'hu-gon' or 'hû-kartṭ' or pomegranate or any whatsoever of *the*-most fragrant of-trees; *he*-shall thereafter put-on clothings; then, shall-he come by-coming to-*the*-house-by coming, he who has come-in-contact with the dead.—(All clothes *will be clean* by the 'six-months' process).

[Awarg gūpt, aē: "Yōs-dāsragar dō han āwāyet; har dō ān sāyet ke yast kart̄ êstēt̄.

Ū aētūn ham-dāṭastān-tar būṭ-hend, ku: ka ān ke kōs kārēt, pa pēsa sōyēt̄ Awistā gūyēt, as kart̄ êstēt̄; ān ī diṭ ka-s nē kart̄ êstēt̄, aē: sāyet. Ka aévak, é-cha sāyet.

Vandidāt̄ ē pa é kār pa khšnūman-ī Srōs bê-yazisn. Har tan-é rā, pa kamistīh, āw gō-méz ē(si?) dōla sumār. Ān jāk bê nihisn; vas pa yast būn bê-nikīrisn; vas pa jvīṭ-dēv-dāṭ̄ bê nikīrisn. Pas ka nihūpt̄ êstēt̄ 𐬨𐬀𐬭𐬀𐬎𐬌 sig-icha andar awa-kandan. Awāz ō zōr bōrtan kār nēst. Ka bê yast tā ganda bê bawēt, aē: hama sāyet. Ez aéva-bar ū dastān han paharē-zisn. Ka-s awīr nazdīk êstēt̄, aē: sāyet. Vas 'nava vibāzva drājō' pa viskar vēs bê kūnisn; ka andar ō dah-é kūnēt, vas rās-é ayūp jūy-é ayūp jāk-ē(dīvār-é?) andar bê nē āyet,

[Awarg said: "Two 'yōsdāsragars' are certainly requisite; both of *them* ought to be those who have performed the 'yast'".

And *the 'dasturs'* have mostly agreed that if he shall have performed *it* who draws *the* circles, gives ablution of *the* limbs, and recites *the* Avesta and if the other has not performed *it*, *it* is proper.

If *there be* one 'yosdasragar', that-too is proper.

They-must-consecrate a Vandidāt̄ for this work with *the* 'khshnuman' of 'Srōs'. Consider one pot at least of water and bull's-urine *necessary* for each person. *They*-shall-lay *them* there; *they*-shall-look-at *them* at *the* beginning of *the* consecration; *they*-shall-look-at-them-whilst-reciting *the* 'Jvīṭ-dēv-dāṭ̄'. After *they* are covered and well-protected, sandstones are to be cast in *them*. There is no need of bringing again for *the* 'zohr'. When it is consecrated, *it* is ever fit until *it* will-be stinking.

It must certainly be taken care of from one who has carried the dead body singly and from menstruation. If it be very near, note: *it* is fit. It shall-be made 'of nine vibāzva in length', away in the wilderness; if *they*-prepare *it* in a village,

sāyet. Vas dār ī khūrta pāk bē chinisn; ān ī stawr, ka andar magh nēst sāyet.

Magh, har ke kasēt(kanēt?), pa har chi kasēt (kanēt), hama ka kasēt(kanēt), sāyet. Chahār angūst, dō angūst kār nēst. Har magh-ē, pa kamistih, ē pāē, pa vēsastih and-chand as tan andar bē-vazēt; vas ez apākhtar andar kanisn; vas pa sūk bē ō rapitwin-tar-rōn kanisn.

Vas kēs yōsdāsragar kārism; pa 𐬨𐬀 kārism; pa Awistā kārism; andar ān rōz kārism. Ka kēs kārēt, 'ashem vohū' si, fravarānē', chi gās dārēt, snūman ī Srōs; vas vāj frāz girism; vas ez apākhtar andar girism; vas sar-pa-sar awāz viṭārisn. Har kēs ē pa kamistih 'yathā ahū vairyo' ē, ū pa vēsastih and-chand-as āwāyet; vas kēs awaz ō kēs nē kārism; tā andar ō kār girēt, hama ka bē-āsūpēt, as pa Awistā awāz kārism; ū ka andar ō kār girapt, awāz kēstan kār nēst.

if no road nor stream nor wall intervenes, *it is proper*. Small shrubs shall-be-entirely plucked-out-*of* it; the lig shrubs if *they* be not in the holes, *it is proper*.

The holes: whoever digs *them*, by(with) whatever *he* digs them, whenever *he* digs *them*, *it is proper*. *There is no need of 'four-fingers' and 'two-fingers'*. Each hole *must be* at-least one foot, at-the-most as big as would-contain his body; it must-be-dug-in from *the-north*; it must-be-dug towards *the* southerly direction.

The 'yōsdāsragar' shall-draw its circles; he shall-draw them with a sharp edge; he shall-draw them with the Avesta recitation; he shall-draw them on that day. When he-draws the circles, he shall recite three 'ashem vohū', 'fravarane', the invocation of the gās, which may-be, and the 'snuman of Srōs'; he shall-hold the 'vāj'; he shall-undertake the drawing of the circles from the north; he shall-make both the ends of the circle to meet. He shall draw each circle with at-least one 'Yathā ahū vairyo', and at-the-most as-many-as are requisite for it; he shall-not-draw a circle again on a circle; till he takes it into use, if ever it is broken, he shall-draw again with the Avesta recitation; and if it is taken into use, there is no need of-drawing it again.

Aévak bôr, ez bê-rân, tan ez hîkhr ī gêtâ pâk bê-kûnîsn. Vars awar bastan ûnâkhûn bôritan kâr nêst. Vas ez apâkhtar andar ô magh âyîsn. Yôsdâsragar ez kôst ī dasn bê-êstêt. Ka kês kêsêt, vâj dârêt, sâyet; ka nê, as vâj frâz grîsn. 'Nemas-châ yâ ârmaitis izâ-châ' ôi bê-gûbîsn; ôi-cha aévak-bâr bê-gûbîsn; ka ôi nê tûbân gûptan, har dô bâr ôi yôsdâsra-gar bê-gûbîsn.

Vas dast si bâr, nê pa andara, bê-sôyîsn.

Awaré pésa : Awarg si bâr, nê pa andara, gûpt ; Mêtyômâh é bâr gûpt.

Vas âw gô-mêz, aetûn chun âwâyet, as awar han barîsn ; vas سپند ez tan han paharézîsn ; ka-s chîs é awar-rasêt, as gô-mêz andak-ê-awar farôt hêlîsn ; vas pésa : sôst ez ân ī nê sôst han paharézîsn ; ka-s awar rasêt, aê : sâyet ; ka-s سپند é awar bê-êstêt, as dast awar bê mâlîsn.

Ka andar han magh, pa pésa é, gômân bawêt : ka dânêt

The contaminated' shall clean his body from material 'hikhr' once from outside. There is-no need of-tying the hair and pairing the nails. He shall-come into the hole from the north. The 'yôsdâsragar' shall-stand to the right side. It is-proper that he retains the 'vâj' when he draws the circles. If not, he shall-take the 'vâj' again. He, the 'yôsdâsragar', shall-recite(utter) ; 'Nemas-châ yâ ârmaitis izâ-châ' ; he-too, the contaminated, shall-utter the words once ; if he cannot speak, he, the 'yôsdâsragar' shall-recite(utter) them both the times.

He shall wash *his* hands three times, not under that.

As-regards other limbs : Awarg said : "Three times, not under that." Mêtyômâh said : "Once".

He shall certainly bring to him, *the contaminated*, water and bull's urine, just as *is* necessary ; he shall certainly avoid سپند from *the* body ; if anything comes up to him, he shall-sprinkle a little bull's urine over *it* ; he shall-certainly-preserve a limb which *is* cleaned from that which is not cleaned ; if *something* comes up to him, note : *it is-proper* if he stands سپند over *it* ; he shall-rub his hands over *it*.

If *there* be *any* doubt as-regards a limb in *the* same hole, if

as awâz sôyisn, vas ez ân ī frâz hama awâz sôyisn; ka né dâñêṭ, vas magh būn awâz kūnīsn. Ka bê ô ân ī pēs âyêṭ, ka dâñêṭ, vas awâz ô ân ī pas sawisn; vas magh būn awâz kūnīsn.

Ka pa magh ē gômān bawêṭ, as awâz ô ân ī awê-gômān sawisn.

Ka ez magh ô magh sawêṭ, aēvak bâr sag gīrisn; yôsdâsragar Awistâ gūbīsn; vas aētūn kūnīsn ka ô ân jâk rasêṭ, as sar karṭan; ka né, as ân jâk bê mânīsn, vas sar bê kūnīsn.

Hast ke aētūn gūyêṭ, u: "Andar-as ham magh sar bê kūnīsn."

Vas sag har chahâr pâê andar ô magh nihīsn. Vas pa chahâr angūst bê-nīsinêṭ(nīsinīsn). Vas 'pancha dasa zemô hankanayen' khûp bê-kūnīsn. Vas bê-mânīsn tâ khûp bê-kh^vasêṭ.

Vas pas bê ô magh ī pa âw sawisn. Jvîṭ bâr ī pa âw aētūn bawêṭ chun jvîṭ magh ī pa gô-méz bê sag giraptan; pa karṭa sag-icha andar han kūnêṭ. Ka-s han 'vêṭ' as bê tâwisn; ka-s

he-knows, he-shall-wash again; he shall wash again all the limbs from that onward; if he does-not-know, he shall-recommence the hole. If he comes to the forward, if he-knows, he shall-return to the rear-ward; he shall-recommence the hole.

If there be any doubt as-regards a hole, he shall-return to that which is without-doubt.

When he goes from hole to hole, he shall-hold the dog once; the 'yôsdâsragar' shall-recite the Avestâ; he shall so do the recitation that when he reaches the place, he is to-end it; if not, he shall-wait there and he shall-end it.

There is one who thus says: "He shall-end it in the same hole".

He shall-lay all-the-four feet of-the-dog within the hole. He shall-sit within the four-finger's space. He shall properly perform the 'panchadasa zemô hankanayen'. He shall-wait till his body is properly dried.

He shall then go to the holes with water. Each separate time with water is the same as each separate hole with bull's-urine, save(except) holding the dog. According-to usage, he shall certainly make the dog-too go inside.

han gûrsēt as nân dahisn ; ka-s pês-kâr âyet, as chis-é andar dârisn ; û ka-s vaṭ-zôhrîh râ bé né-tûbân sôstan, as kas-ê awâ andar bé-nisnîsn. Ka aētûn chun tâ sôyet, vas gâs pês paṭas andar âyet, as vâj bé-gûbîsn ; as vâj awâz gîrisn ; vas pêsa i sôst pa sôst dârisn.

Ka bê-drâyet, as Awistâ awâz ô dahân dahisn.

Û ka aêvak-bar, tan ez hîkhr-î gêtâibâ né pâk, né sâyet. Ka sî sôe né dahēt né sâyet. Ka var ô apâkhtar né kûnēt né sâyet. Ka Vandîdât né yazēt, né sâyet. Ka yôs-dâsragar yast nô né kart ēstēt, né sâyet. Ka yôs-dâsragar né mart, né sâyet. Û ka né pa pêsa sôyet, né sâyet. Ka Awistâ né gûyēt, né sâyet. Û ka aêvak-bar sag né girēt né sâyet. U ka magh né-kanēt, né sâyet. Ka 'pancha-dasa zemô hankanayen' né kûnēt né sâyet. U ka né pa chahâr angûst, né sâyet. U kês, ka né yôsdâsragar kârēt, né sâyet ; né pa ṭikh kârēt, né sâyet ;

If-he does tremble, he shall warm him ; if-he does become-hungry, *he* shall give him bread ; if-he wants to make water, he shall-hold *it* in something ; and if-he cannot bathe owing-to little-strength, some-one will-sit with him in *the hole*. If just as *they* wash him, *the* former 'gâh' intervenes, he shall recite *the* 'vâj' ; he shall again hold *the* 'vâj' ; he shall-consider *the* limb which *is* washed as washed. If *he*-chatters, *he* shall-give him *the* Avesta again in *his* mouth.

And if *he* be a person-who-has-carried-the corpse-alone, if *his* body be not free from earthly 'hikhr', *it* is-not proper. If *they* do-not-give him *the* 'thirty washes' (sî sôe), *it* is-not proper. If *they* do not make the 'var' to the north, *it* is-not proper. If *they* do not consecrate *the* Vandîdât, *it* is-not proper. If the 'yôsdâsragar' has not renewed *the* 'yast', *it* is-not proper. If the 'yôsdâsragar' be not man, *it* is-not proper ; and if *he* does not wash with-*the* limbs, *it* is-not proper. If *he* does not recite *the* Avesta, *it* is-not proper ; and if *he* does-not-hold *the* dog once, *it*-is-not proper ; and if *they* do not dig *the* holes, *it* is-not proper. If *he* does-not do *the* 'panchadasa zemô hankanayen', *it* is-not proper ; and if not 'with *the* four fingers', *it* is-not proper. And if the 'yôsdâsragar' does not draw *the* circles, *it* is-not

nē pa Awistā kārēt, nē sāyet; nē andar rōz kasēt(kārēt), nē sāyet. Ka andar magh ī pa āw rīman vīnēt, nē sāyet. Ka andar magh ī pa gō-mēz vārān girēt(kūnēt), nē sāyet. Ka-s sap paṭas andar āyet, nē sāyet. Ka hama sāsīzn bē āyet, pa chis ē gōmān bawēt, pa ān sāsīzn nē sāyet.]—

33. “Pa-(ān-i)-arméstān gās nīsinēt, (ez)-andara arak ī-mān, parōn-tar ez hānān Mazd-yastān; ma pa-pātakhsā-īh rasāt ō-ātas, ma ō-āw, ma ō-zamī, ma ō-gō(spend), ma ō-aūrvar, ma ō-marṭ-asō, ma ō-nāīrik-asō; hama ez-ān (tā) ka ōi si-sawa bē-sachāt; ān pas ez-si-sawa, aūlā tan (ē) sōyēt, ū aūlā vastra pa-gō-mēz, pa-cha āw, awar aētūn yōsdāsar.

34. “Pa-(ān-i)-arméstān gās (ē) nīsinēt, (ez)-andara arak ī-mān, parōn-tar ez hānān Mazd-yastān; ma pa-pātakhsā-īh rasāt ō-ātas, ma ō-āw, ma ō-zamī, ma ō-gō(spend), ma

proper; *if he* does not draw with the sharp-edge, *it is-not* proper; *if he* does not draw with *the* Avesta recitation, *it is-not* proper; *if he* does not draw during the day, *it is-not* proper. If *he* sees impurity in *the* holes for water, *it is-not* proper. If it rains in *the* holes for bull's-urine, *it is-not* proper. If *the* night comes on, *it is-not* proper. If all *the* preparations have come, *but* there be doubt as to one thing, *it is-not* proper with that preparation.]—

33. “*He* shall-sit in (the) ‘armest gās’ (from) within *the* middle of *the* house, away from other Mazdayasnāns; may *he* not, with-ability, approach *the* fire, neither water nor earth, nor *the* (beneficent)-animal, nor tree, nor *the* holy man, nor *the* holy woman; ever from that *time* (till) when his three nights have-passed; after the three nights, off shall (he) wash *his* body, and off shall *he* wash *his* clothes with bull's-urine and-with-water, *he* shall thus be-clean.

34. “*He*-shall-sit in (the) ‘armest gās’ (from) within *the* middle of *the* house, away from other Mazdayasnāns; may *he* not, with-ability, approach *the* fire, nor water nor *the* (beneficent)-animal nor tree nor *the* holy man nor *the* holy woman,

ô-aûrvar, ma ô-marṭ-asô, ma ô-nâîrîk-asô ; hama ez-ân (tâ) ka ôi sas sawa bê-sachât ; ân pas ez-sas-sawa, aûlâ tan (ê) sôyêt, aûlâ vastra pa-gô-mêz, pa-cha âw, awar aêṭûn yôsdâsar.

35. Pa-(ân-i)-armêstân gâs (ê) nisînêt, (ez)-andara arak i-mân, parôn-tar ez hânân Mazd-yastân ; ma pa-pâṭakhsâih rasât ô-âtas, ma ô-âw, ma ô-zamî, ma ô-gô(spend), ma ô-aûrvar, ma ô-marṭ-asô, ma ô-nâîrîk-asô ; hama ez-ân (tâ) ka ôi nohô-sawa bê-sachât ; ân pas ez-nohô-sawa, aûlâ tan (ê) sôyêt, û aûlâ vastra pa-gô-mêz, pa-cha âw, awar aêṭûn yôsdâsar.

36. "Pas pa-pâṭakhsâih rasât awar ô-âtas, awar ô âw, awar ô-zamî, awar ô-gô(spend), awar ô-aûrvar, awar ô-marṭ-asô, awar ô-nâîrîk-asô.

37. "Âsravan yôs-dâsrînêt, (as) ez-dahmân bê âfrîn;—(aé : asô bās ; vas kh^vâsta patmāna né hamār).

[Hast ke aêṭûn gûyêt, aé : "ân bawêt ka-s si hazâr stîr nêst."]

ever from that *time* (till) when his six nights will-pass ; after *the* six nights, off shall (he) wash *his* body, and off *shall he wash his* clothes with bull's-urine and-with-water : *he* shall thus be clean.

35. "He-shall-sit in (the) 'armest gâs' (from) within *the* middle of *the* house, away from other Mazdayasnâns ; may he not, with-ability, approach *the* fire nor water nor earth nor *the* (beneficent)-animal nor tree nor *the* holy man nor *the* holy woman, ever from that time (till) when his nine nights will-pass ; after the nine-nights, off shall (he) wash his body, and off *shall he wash his* clothes with bull's-urine and-with-water : he shall thus be clean.

36. "Thereafter, with-ability, *he-may-approach the* fire, *the* water, *the* earth, *the* (beneficent)-animal, *the* tree, *the* holy man, *the* holy woman.

37. "One shall-cleanse an 'âsravan' for blessing from-*the*-good ;—(Note : 'Mayest-thou-be holy' ; there is no consideration of it in measure of wealth).

[There is one who thus says : "That is *the* case when he has not 3,000 stîrs.]

dah dahyûpaṭ yôs-dâsrînêṭ, (as) aûstar awar i-gosn i-aghrya; zand zand-paṭ yôs-dâsrînêṭ, (vas) asp awar i-gôsn i-aghrya; vis vis-paṭ yôs-dâsrînêṭ, (vas) gâw awar i-gôsn i-aghrya; mân mân-paṭ yôs-dâsrînêṭ, (vas) gâw awar i-az.

38. "(Ka) mân mân-paṭ nâlrîk yôs-dâsrînêṭ, (as) gâw awar i-fravât; vis p-r-in-it-a yôs-dâsrînêṭ, (as) gâw awar i-vaz; (ân)-icha (1) nî-tôm apôrnây yôs-dâsrînêṭ, (as) paha grabûs i-anûmay.

39. "Agar tûbānī (hend) ôisân Mazd-yast (pa) ôisân paha û stôr, ô-ôi-marṭ frâz-(ê)-barêṭ; agar né tûbānī (hend) ôisân Mazd-yast (pa) ôisân paha û stôr, (ân-i)-hān kh^vâsta (pa ān paṭmāna) ô-ôi-marṭ frâz-(ê)-barêṭ; hama ez-ān (tâ) ka ān marṭ i yôs-dâsragar ez-(ān)-(1)-ôisân măn kh^vasnûṭ û a-bêst bê-rawêṭ.

40. "Agar-icha ān marṭ i yôsdâsra-gar ez-(ān)-(1)-ôisân măn bêst a-kh^vasnûṭ bê-rawêṭ, bê ez-ôi ez-pas-(as) farôṭ-varṭêṭ, Spitamân Zaratûst! ān druj i nasûs,—(ku-s awar awâz dôbarêṭ),—(bê) ez-nâg, (bê) ez-chasm, (bê) ez-hûzvân, (bê) ez-paṭas-kh^var, (bê) ez-kér, (bê) ez-kûn (1 ôi môrt).

one shall-cleanse the lord of the province for a large male camel; one shall-cleanse the lord of the village for a standard stallion; one shall-cleanse the lord of the street for a standard bull; one shall-cleanse the lord of the house for an ox of the plough.

38. "(If) *one shall-cleanse the wife of the lord of the house, for a cow; one shall-cleanse a street servant, for an ox of the cart; and one shall purify the smallest babe for the new-born of a small animal.*

39. "If *they-can*, these Mazdayasnâns will-carry these animals and cattle to this man; if *they* cannot these Mazdayasnâns will-carry to this man (the) other valuables (of that measure, instead of) these animals and cattle; ever from-that (till) when that man who *is the 'yôsdâsragar'* will-go satisfied and unaggrieved from their houses.

40. "And-if that man who *is the 'yôsdâsragar'* shall-go grieved and unsatisfied from their houses, away from-him after-(him), the 'druj i nasus' returns, Oh Spitamân Zaratuhst!—(that-is, she again rushes-up),—from *the nose, from the eyes, from the tongue, from the mouth, from the sex-limb, from the anus* (of him who is dead).—

41. "Ōisān srōb ī-(vināskārān) awar,—(pa ān-ī ōisān srōb ī vināskārān),—(as-ān) ān druj ī nasūs awar-dōbārēt;—

[Hast ke ān srōb ī mōrtakān gūyēt.].—

a-yōsdāsar pas bawēt tā-ō-hama ū hama-rōbisnih.—

[Mazd ka-s past kart, ēstēt, aētūn chun-as kart-ēstēt, ka nē dīni, ka-s ez dō aēvak bē dāt, ē kh^vat vēh dānēt; ka-s ez dō aēvak bē nē dāt, as nasūs awar dōbārēt; pas, bē ka bē-sōyēt, ayūp ōi yōsdāsragar kh^vasnūt bē-kūnēt, tā-s vas bē nē dōbārēt.

Hast ke aētūn gūyēt, aē: "Bē ka sōyēt, tā-s vas bē nē dōbārēt."

Hast ke aētūn gūyēt, aē: "Bē ka kh^vasnūt kūnēt, tā-s vas bē nē dōbārēt.].—

"Chi, an-aūsōihā, Spitamān Zaratūst! ān ke awar-rist, (as ān ī) kh^var-sēt tātēt, an-aūsōihā ān mäh, an-aūsōihā ōisān star.

42. "Chī, snāyīnēt, Spitamān Zaratūst! ān mart ī yōsdāsragar, ka ān (ke) awar-rist (as) frāz-(ez)-nasūs kart; snāyīnēt

41. "Over their nails, of-(*the*-sinners),—(through the nails of these, of the sinners),—the 'druj ī nasus' rushes over (them);—

[*There is one* who says: "the nails of the dead".].—

they become unclean thereafter upto eternity and eternal progress.—

[If-he has made a stipulation for fee, just as he has made it, if not religious, if he gave one out of two as he himself knows best; if he did not give one out of two, *the* nasus rushes on him; then, unless he washes, or satisfies the 'yōsdāsragar', it will not rush on him.

There is one who thus says: "Unless(But if) he washes, it will not rush on him".

There is one who thus says: "But if he satisfies him, it will not rush on him.].—

"For, involuntarily, *Oh* Spitamān Zaratuhst! does the Sun shine upon him who is in-contact-with-the-dead, involuntarily the moon, involuntarily these stars.

42. "For, *he*-gladdens, *Oh* Spitamān Zaratuhst! that man who *is the* Yōsdāsragar, when *he has*-freed (from) the nasus him who was in-contact-with-the-dead; *he* gladdens *the*

âtas, snâynêṭ âw, snâynêṭ zamî, snâynêṭ gô(spend), snâynêṭ aûrvar, snâynêṭ mart asô, snâynêṭ nâirik asô."

43. 'Awâz ez-ôi pôrsiṭ Zaratûst, (ku): "Dâtâr i-gêhân i-ast-aûmandân, asô ! chand ôi mart mazd hast, pas-(ez) tan bôd bê-varṭisnîh, ka ân (ke) awar-rist (as) frâz-(ez)-nasûs kart ? "

44. Az-as gûpt Aûhr-mazd, (ku): "Nîkîzênd ô-ôi-mart ân-and mazd, bê pa-(ân-i)-nazdik ahvân, vazdvarth,—(néva-kîh),—(ân) i-pahlôm-ahvân."—

[Aê: as paṭkâr né pa tanâpôhrîkânîh.]—

45. Awâz-(as) ez-ôi pôrsiṭ Zaratûst, (ku): "Dâtâr i-gêhân i-ast-aûmandân, asô ! chun, pa-ôi-drûj paṭ-kârom,—(ku, chun stôb bê-kûnom),—ke ez (ôi) rist ô (ôi) zivanda awar-dôbârêṭ, (pa ham-rîṭ) ?—chun, pa-ôi-nasûs paṭ-kârom,—(ku-s chun stôb bê-kûnom),—ke ez (ôi) rist ô (ôi) zivanda awar-gômîkhtêṭ,—(pa pêṭ-rîṭ) ? "

fire, *he gladdens the water, he gladdens the earth, he gladdens the (beneficent)-animal, he gladdens the tree, he gladdens the holy man, he gladdens the holy woman*".

43. Again, Zaratuhst asked of-him: "*Oh holy Creator of-the-material-world ! What will-be the reward of that man, after the departure of consciousness from the body who has freed (from) the 'nasus' him who was in contact with the dead ?*"

44. Thereupon replied Ohrmazd: "*They-may-declare to that man as-much reward, away from-(the) near existence: the welfare,—(happiness),—of the best existence*".—

[Note: he has no dispute for 'tanapohr'-sinfulness].—

45. Again-(he) Zaratuhst asked of him: "*Oh holy Creator of-the-material-world ! How shall I-contend with-the-druj, —(that-is, how shall-I-vanquish),—who rushes over (him) the living from (him) the dead,—(with direct-defilement) ?—How shall-I-contend with-the nasus,—(that-is, how shall-I-vanquish him),—who is mingled-up with (him) the living from (him) the dead,—(with indirect defilement ?)*"—

46. Az-as gūpt Aûhr-mazd, (ku): "Îm gûbisen frâz-gûy ke hend pa-gâsân bisâmrvût,—(Vandât-ê bê-yaz);—îm gûbisen frâz-gûy ke hend pa-gâsân srisâmrvût; îm gûbisen frâz-gûy ke hend pa-gâsân chasrvûsâmrvût. Hûmânâ i-ôi, Spitamân Zarâtûst! bê ân drûj 'jat', chun tîr i kh^va-sakht, ayûp chun ka pa namat^v i tar sâl, ayûp chun ka pa (ân-i) frâron var, (ê tâ).—

[Aé: frâronih ê ku-s ayîvyâégahnih paṭas han bawêt].—

47. "Datâr i-gêhân i-ast-aûmandân, asô! agar-icha ân mart awar-hanchêt, (ân) i nê andar-dânêt (ke) dîn i-Mazd-yast-ân yôsdâsragarih,—(ku, nîrang nê-dânêt),—chun ân drûj paṭ-kârêt,—(ku-s stahmayih-ê i chun bê-bawât),

[Hast ke aétûn gûyêt, aê: "Chun pa ân drûj paṭkârthât, ku-s chun stôb bê-kârthât,(kûnîhât)"]—

ke ez (ôi) rîst ô (ôi) zivanda awar-dôbârêt,—(pa ham-rît)?—chun ân nasûs paṭkârêt,—(ku-s stahmayih-ê i chun bê-bawât),—

46. Thereupon replied Ohrmazd: "*Do-thou*-chant these words that are in *the* twice-recited 'gâthâs',—(*do-thou*-consecrate a Vandîdât);—*do-thou*-chant these words that are in *the* thrice-recited 'gâthâs'; *do-thou*-chant these words that are in *the* 'gâthâs' recited-four-times. Like unto this, *Oh* Spitamân Zarâtûst! will the 'druj' be-smitten like an arrow well-darted or as if with 'namat^v which is older-than-a-year, or as if by *the* righteous 'var'-ordeal,—(at-once)".—

[Note: its righteousness is this that the putting-on-of-the-sacred-thread will thereby certainly happen].—

47. "*Oh* holy Creator of-*the*-material-world! And-if that man will-give-ablution, (he) who does not understand: (what is) *the* 'yôsdâsragarih' of *the* Mazdayasnân religion,—(that-is, he does-not-know *the* ritual),—how will the 'druj' contend,—(that-is, how will her virulence be)?

[*There* is *one* who thus says: "How shall that 'druj' be fought with, that-is, how shall she be vanquished?"]—

who rushes-over from (him) *the*-dead to (him) *the*-living,—(with direct defilement)?—how will the 'vasus' contend,—(that-is, how will her virulence be)?

[Hast ke aētūn gūyēt, aē: “Chun pa ōi nasūs patkārīhāt, ku-s chun stōb bē-kūnīhāt,”]—

ke ez (ōi) rīst ō (ōi) zīvanda awar-gōmīkhtēt,—(pa pēt-rīt)?”—

48. Az-as gūpt Aūhr-mazd, (ku): “hūmānā ī-ōi, Spītamān Zaratūhst! ān drūj ī nasūs vas-aūj-tar vardayeṭ chun pēs ez ān būṭ;—(Aē: chi (adīn-icha?), kanū nē-paharēzēt);—ān ōi yask, ān ōi marg ū ān ōi pētīyāra, ham-aētūn chun pēs-acha—(ez ān būṭ ku nīrang dānēt).

[Aē: han pētīyēnd ku dēv-yazaīh pa-cha a-vināsīh han bawēt.]—

49. “Dātār ī-gēhān ī-ast-aūmandān, asō! katār ōi hast tōjīn?

Az-as gūpt Aūhr-mazd, (ku): “Pa-s-ham-bandisnīh (ō)-hamī (ē)-bandēnd ōisān ke Mazd-yast (hend); dast ī-ōi fra-tōm(ō)-ham(ē)-bandēnd; bē ez-ōi vastra (ē)-barēnd pōst-pahanā ōi kamār (ē) kōsēnd,—(ku-s sar bē-ē-bōrend),—ō-vas-kh^vartārān ī-Spenā-minūy dāmān ī-karp-kh^varān (as) karp bē(ē)-awaspa-

[*There is one* who thus says: “How shall she *the* ‘nasus’ be fought with, *that-is*, how shall she be vanquished?”]—

who is-mingled up from (him) *the*-dead to (him) *the*-living,—(with indirect defilement)?”—

48. Thereupon replied Ohrmazd: “Like unto this, *Oh* Spitamān Zaratuhst” will the ‘durj ī nasus’ wax *the* stronger than *she* was before-that;—(hence, too, *they* do not, at-present, take-care-of-her);—these diseases *are* hers, these deaths *are* hers, these adversities *are* hers, even the-same as before. (*It* was owing-to this that *he* does-not know *the* ritual).

[Note: *they* do-declare that ‘dev’-worship will certainly take-place even-without-sinfulness].

49. “*Oh* holy Creator of-*the*-material-world! What is his penalty?” Thereupon replied Ohrmazd: “They that (are) Mazdyasnāns shall-fetter *him* with fetters; *they*-shall first manacle his hands; off shall-*they*-remove his clothes; *they* will-sever his head skin-wide,—(that-is, *they*-shall-cut-off his head),—*they*-shall-deliver (his) corpse to-*the*-most-voracious of

rēnd ō-vay ī-karkas; aētūn-ē-gūyēt, (ku): 'awar (in) him,—(awar in zainī),—bē-masīnī,—(ku pa-patīt bawom), ez-(har)-visp dūs-mat ū dūs-aūkht ū dūs-aūvarst, (yam ez yōs-dāsra garīh ō būn būt ēstēt)."

50. "Agar-icha ōi hān (ān ī) vatar kūnīsn frāz-varzīt,—(ku-s hān-icha vinās ē karṭa),—patītkīh ī-ōi tōkht-(bawēt).—

[Sōsiyans gūpt, aé: "Ān bawēt ka ān ī diṭ nē marg-arzān."

Kavē-ātar-bōjīt gūpt, aé: "Patītkīh ōi tōjīsn; vas ez-icha awarē vinās jvīt jvīt pa patīt bawīsn.]"—

"Agar ōi hān (ān ī) vatar kūnīsn nē frāz-varzīt,—(ku-s hān-icha vinās ē nē karṭa),—patītkīh ī-ōi marṭ tā-hama ū hama rōbisnīh,"

51. "Chi ān būt, Aūhr-mazd! ke men sahasht, (ku-s) fra-dahīsnīh bē-borṭ, (vas) vardān-dahīsnīh bē-borṭ, (vas) yask awar-bōrṭ, (vas) marg awar-bōrṭ?"

52. 'Az-as gūpt Aūhr-mazd, (ku): "Ān-icha ān hast, asō

the corpse-devouring creatures of spenâ-minuy,—to the bird that is the vulture; he will thus speak: "over (this) 'him',—(over this earth),—*I-am-killed*,—(that *I-may-be-absolved*),—of-all vile-thought and vile-word and vile-deed),—(which have come-ned through me, owing to imperfect 'yōsdāsrāgarīh'." (cf. III 20).

50. "And-if other wicked deeds are done by him,—(that-is, if even any other sin is committed),—his absolution (is) condoned.—

[Sōsiyans said: "That is the case if when the other sins be not deserving-death."

Kavē-ātar-bōjīt said: "Absolution is his atonement; he-shall expiate separately even-for his other sins.]"—

"If no other wicked deed is done by him,—(that-is, if no other sin is committed)—there is absolution of-this man upto-eternity and eternal progress."

51. "Who was he, Oh Ohrmazd! who seemed to me, (that-he) carried-away profit, (he) carried away increase, (he) brought-on disease, (he) brought-on death?"

52. Thereupon replied Ohrmazd: "It is even-he, Oh holy

Zaratūst! asmōk ī an-asō, ke andar-in-ahū ī ast-aūmand, awar-hanchēt, ān nē andar-dānēt dīn ī-Mazd-yastān yōsdāsra-garīh;—(ku, nīrang nē-dānēt).

53. "Bē kanū ez-ān-ī-(ēmā) jāk ū rōtastāk rawēt, Spitamān Zaratūst! sirīnīh ū charwīh, bē dūrēstīh ū bēsazīnīnīh, bē fra-dahīsnīh ū vardān-dahīsnīh vakhsīsn, bē javān vāstarān-īcha ārōyīsnīh."

54. "Dāṭār ī-gēhān ī-ast-aūmandān, asō! ka ō-ān-ī-ēmā jāk rōtastāk awāz-rasēt, sirīnīh ū charwīh, ū ka dūrēstīh ū bēsazīnīsnīh, ū ka fra-dahīsnīh ū vardān-dahīsnīh vakhsīsnīh, ū ka javān-īcha ū vāstarān-īcha ārōyīsn?"

55. Az-as gūpt Aūhr-mazd, (ku): "Nē kanū pēs ez-ān, Spitamān Zaratūst! ō-(ān-ī-ēmā) jāk ū rōstāk awāz-rasēt sirīnīh ū charwīh, ū nē dūrēstīh bēsazīnīsnīh, ū nē fra-dahīsnīh ū vardān-dahīsnīh vakhsīsn, ū nē javān-īcha ū vāstarān-īcha ārōyīsnīh."

Zaratuhst! the unholy 'asmok', who, in this material life, gives-ablution, *though* he does not understand *the* 'yōsdāsra-garīh' of the Mazdayasnān religion;—(that-is, does not know *the* ritual).—

53. "Away, now goes, from our places and districts, *Oh* Spitamān Zaratuhst! sweetness and fatness, away sanitation and health, away profit and-plenty of increase, away *the* growth of-corn and-pasture."

54. "*Oh* holy Creator of *the* material world! When will sweetness and-fatness, when will sanity and health, when will profit and-plenty of increase, and when will the growth of-corn and-pasture return to these our places and districts?"

55. Thereupon replied Ohrmazd: "Not now before that, *Oh* Spitamān Zaratuhst! neither sweetness nor fatness, nor sanity nor health, nor profit nor plenty of increase, nor growth of-corn and-pasture will return to (these) our places and districts,

56. "Pēs ez-ān (tā) ka aētar asmōk ī an-asō pa-akvin-zanishn bē-zanēnd, (awā 𐬀𐬀𐬎𐬎), ayūp andar-ān dah Srōs asya frāz-yazēnd, si rōz ū si saw, pa-sōchishn awar ātas, frāz-(vi) starishn awar barsōm, aūlā-dahishn awar hōm.

57. "Paṣ ō-(ān-ī)-ēmā jāk ū rōstāk awāz-rasēt sīrinsh ū charwih, ū pas dūrēstīh ū bēsazīnīsh, ū pas fra-dahishn ū vardān-dahishn vakhsishn, ū pas javān ū vāstarān-icha ārōyishn.—

[Aé: in, har chi rá, kūnēt, vas snūman ī Srōs kūnēt, sāyēt; ān, bē ka pa in kār, kūnēt, vas snūman ī Arṭā-fravart kūnēt, tā, né sāyēt.]

56. "before that (till) when *they*-will-kill hither *the* unholy 'asmok' by-killing-at-once, (with shame), or men of that village will-worship 'Srōs', pertaining to Asha, for three days and three nights, with burning 'aesani' over *the* fire, over *the* barsom spread-forth, with *the* offering of Hom.

57. "*Thereafter* will sweetness and fatness, and *thereafter* sanity and health, and *thereafter* profit and plenty of increase and *thereafter* growth of-corn and-pasture return to these our lands and places.—

[Note: For whoever *he* performs this, he shall recite *the* 'snuman' of 'Srōs', *it* is-proper. That is not proper unless he will do *it* for this work, unless he will recite *the* 'snuman of Arṭafravas.']—

DAHOM PARGART BŪN

X
1

1. Pōrsiṭ Zaratūst ez-Aûhr-mazd, ku : "Aûhr-mazd, mînûy awazûnî, dâtâr ī-gêhān ī-ast-aûmandān, asô ! (Zand chun pa hān jāk nipist.) chun pa-ōi-drūj paṭ-kārēm,—(ku, chun stōb bê-kûnom).—ke êz (ōi) rīst ô (ōi) zīvanda awar-dōbârêt,—(pa ham-rīṭ) ?—chun pa-ōi-nasûs paṭ-kārēm,—(ku-s chun stōb bê-kûnom),—ke ez (ōi) rīst ô (ōi) zīvanda awar-gōmīkhtêt,—(pa pēt-rīṭ) ?"—

2. Az-as gûpt Aûhr-mazd, (ku) : "īm gûbīsn frāz-gûy ke hend pa-gāsān bisāmṛuṭ,—(jvīṭ-dev-dāt-ē bê-yaz);—īm gûbīsn frāz-gûy ke hend pa-gāsān sṛisāmṛuṭ; īm gûbīsn frāz-gûy ke hend pa-gāsān chasrūsāmṛuṭ; īm gûbīsn frāz-gûy ke hend pa-gāsān bisāmṛuṭ-acha, sṛisāmṛuṭ-acha, chasrūsāmṛuṭ-acha."—

(Aévak : ān ī pa Jvīṭ-dev-dāt; aévak : ān ī pa Gāsān).—

3. "Dâtâr ī-gêhān ī-ast-aûmandān, asô ! kaṭār ôisān gûbīsn ke hend pa-Gāsān bisāmṛuṭ ? "

COMMENCEMENT OF THE TENTH PARGARD

1. Zaratusht asked of-Ohrmazd : "*Oh* Ohrmazd, Spirit beneficent, holy Creator of *the*-material-world ! (*The* commentary as written in *the* other place). How shall-*I* fight against-that-*'Druj'*,—(that-*is*, how shall-*I*-defeat),—which rushes-up from (the) dead to (the) living,—(for direct-defilement) ?—

How shall-*I*-fight against-that-*'nasus'*,—(that-*is*, how shall-*I*-defeat her),—which is-mixed-up from (the) dead to (the) living,"—(for indirect-defilement) ?"—

2. Thereupon replied Ohrmazd : "Do-*thou*-pronounce these words that are twice-recited in-*the*-*'Gāthās'*,—(perform a *'Jvīṭ-dev-dāt'*),—do-*thou*-pronounce these words that are thrice-recited in-*the*-*'Gāthās'*; do-*thou*-pronounce these words that are recited-four-times in-*the*-*'Gāthās'*; do-*thou*-pronounce these words that are recited-twice, recited-thrice and-recited-four-times in-*the*-*'Gāthās'*."—

(*The* one : what is recited in *the* *'Jvīṭ-dev-dāt'*; *the* other what is recited in *the* *'Gāthās'*.)—

3. "Oh holy Creator of *the*-material-world ! Which are those words that are twice-recited in-*the*-*'Gāthās'* ? "

Az-as gūpt Aâhr-mazd, (ku) : "Îm ôisân gûbisen ke hend pagâsân bisâmrût; im gûbisen tâ-dô-bâr frâz-gûy :

4. "'Ahyâ yâsâ,' u 'humatanâm', u 'ashahyâ âat sairi', u 'yathâ tû i ahurâ mazdâ'. u 'humâim thwâ izîm', u 'thwôi staotarâs-châ', u 'ustâ ahmâi', u 'spentâ mainyû', u 'vohu khshathrem', u 'vahistâ istis.'

5. "(Ān i) pas-ez bisâmrût gûbisen, im gûbisen frâz-gûyis i pirôzgar bêszânîtar; 'bê-pôrṭīnam ganâ-minûy ez mân, ez vīs, ez zand, ez dah, ez (ān) i kh^vēs-tan, ez marṭ (ke) awar-rīst, ez nâirīk (ke) awar-rīst; ez mân mân-paṭ, ez vīs vīs-paṭ, ez zand zand-paṭ, ez dah dahyû-paṭ, û ez (har)visp (ān) i asô-ān stī.

6. "Bê-pôrṭīnam nasûs; bê-pôrṭīnam (ke pa) ham-rīṭ (riman bûṭ-êstêt); bê-pôrṭīnam (ke pa) pêt-rīṭ (riman bûṭ-êstêt), ez mân, ez vīs, ez zand, ez dah, ez (ān) i-kh^vēs-tan, ez marṭ (ke)

Thereupon replied Ohrmazd : "These *are* those words that are twice-recited in-*the*-Gâthâs'; do-*thou*-pronounce these words twice :

4. "'Ahyâ yâsâ,' 'Humatanâm', 'Ashahyâ âat sairi,' 'Yathâ tû i Ahura mazdâ.' 'Humâim thwâizîm,' 'Thwôi staotarâs-châ,' 'Ustâ ahmâi,' 'Spentâ mainyû,' 'Vohu khshathreni' and 'Vahistâistis.'

5. "*Then, after the words twice-recited, thou-shalt-pronounce these words, victorious and healing : 'I-drive-away 'Ganâ-minuy' from the-house, from the-street, from the-village, from the-country, from my-own-body, from the-man (who is) in-contact-with-the-dead, from the-woman (who is) in-contact-with-the-dead, from the-house-lord of the-house, from the street-lord of-the-street, from the-village-lord of-the-village, from the country-lord of-the-country, (and) from (the)-entire being of holiness.*

6. "*I-drive-away the-'nasus'; I-drive-away (what has-been contaminated by) direct-defilement; I-drive-away (what has-been contaminated by) indirect-defilement from the-house, from the-street, from the-village, from the-country, from my-own-body, from the-man (who is) in-contact-with-the-dead, from*

awar-rist, ez nâtrik (ke) awar-rist, ez mân mân-paṭ, ez vis vis-paṭ, ez zand zand-paṭ, ez dah dahyû-paṭ, û ez (har)visp (ân) i-asôân stî' ”.

7. “Dâtâr i-géhân i-ast-aûmandân, asô ! kaṭâr ôisân gûbîsn i hend pa-gâsân srisâmrût ?”

Az-as gûpt Aûhr-mazd, (ku): “Îm ôisân gûbîsn, ke hend pa-gâsân srisâmrût; im gûbîsn si-bâr frâz-gûy :

8. ‘Ashem vohû,’ u ‘yê sevistô,’ u ‘hukhshathrôtemâi,’ u ‘duzvarenâis’.

9. “(Ân 1) pas-ez srisâmrût, gûbîsn im gûbîsn frâz-gûy i pirôzgar 1 bêszînitâr :

“‘Bê-pôrtînam ‘andar’-(dêv), bê-pôrtînam souru-(dêv), bê-pôrtînam ‘nâonhaithi’-(dêv) ez mân, ez vis, ez zand, ez dah’.

10. “‘Bê-pôrtînam tari-cha (dêv), bê-pôrtînam zar-icha (dêv), ez mân, ez vis, ez zand, ez dah’ ”.

the-woman (who is) in-contact-with-the-dead, from the-houselord of the-house, from the street-lord of the-street, from the-village-lord of the-village, from the country-lord of the-country and from-the-entire being of holiness.”

7. “*Oh holy Creator of-the-material-world ! Which are those words that are thrice-recited in-the-‘Gâthâs’ ?*”

Thereupon replied Ohrmazd : “*These are those words that are thrice-recited in-the-‘Gâthâs’; do-thou-pronounce these words thrice :*

8. “‘*Ashem vohû,’ ‘Yê sevistô,’ ‘Hukhshathrôtemâi’ and ‘Duz-varenâis’.*

9. “*Then, after the words thrice-recited, thou-shalt-pronounce these words victorious and healing : ‘I-drive-away (the ‘dêv’) Indra ; I-drive-away (the ‘dêv’) Saurva ; I-drive-away Nâonhaithya-dêv from the-house, from the-street, from the-village, from the-country :’*

10. “‘(And) *I-drive-away (the ‘dêv’) Tari, and I-drive-away (the-‘dêv’) Zar from the-house, from the-street, from the-village, from the country.’*”

11. "Dātār ī-gēhān ī-ast-aūmandān, asō! kaṭār ōisān gūbīšn ke hend pa gāsān chasrūsāmṛūt?"

Az-as gūpt Aūhr-mazd, (ku): "Īm ōisān gūbīšn, ke hend pa-gāsān chasrūsāmṛūt; īm gūbīšn chahār-bār frāz-gūy:

12. "Yathā ahū vairyō,' u 'Mazdā at mōi', u 'ā airyē-mā ishyō'.

13. "(Ān ī) pas ez chasrūsāmṛūt gūbīšn, īm gūbīšn frāz-gūy ī pīrōzgar ī bēsazīnīṭār:

Bē-pōrtīnam aēsam ī-khrvī-drōs. bē-pōrtīnam aka-tas dēv, ez māt, ez vīs, ez zand, ez dah.'

14. " 'Bē-pōrtīnam varanya dēv, bē-pōrtīnam vātī dēv, ez māt, ez vīs, ez zand, ez dah'.

15. "Īm ōisān gūbīšn ke hend pa gāsān bīsāmṛūt; īm ōisān gūbīšn ke hend pa gāsān sīsāmṛūt; īm ōisān gūbīšn ke hend pa gāsān chasrūsāmṛūt.

11. "*Oh holy Creator of-the-material-world! Which are those words that are recited-four-times in-the-'Gāthās'?*"

Thereupon replied Ohrmazd. "*These are those words that are recited four times in-the-'Gāthās'; do-thou-pronounce these words four-times:*

12. " '*Yathā ahū vairyō,' 'Mazdā at mōi,' and 'Ā airyemā ishyō.'*

13. "*Then, after the words recited-four-times, thou-shalt-pronounce these words victorious and healing:*

" '*I-drive-away Aēshma of-the-cruel-spear; I-drive-away Aka-tas dēv from the-house, from the-street from the-village, from the-country;*

14. " '*I-drive-away Varenya dēv; I-drive-away Vātī dēv from the-house, from the street, from the-village, from the-country.'*

15. " '*These are those words that are twice-recited in-the-'gāthās'; these are those words that are thrice-recited in-the-'gāthās'; these are those words that are recited-four-times in-the-'gāthās'.*

16. “Īm ōisān gūbīsn ke hend (ku) ganā-minūy snah; īm ōisān gūbīsn ke hend (ku) aēsam ī-khrvī-drōs snah; īm ōisān gūbīsn ke hend (ku) māzanīyān dēvān snah; īm ōisān gūbīsn ke hend (ku) (har)visp(īn) dēvān snah.

17. “Īm ōisān gūbīsn ke hend (ke) ōi drūj, ōisān nasūs hamēstār (hend), ke ez (ōisān) rist ō (ōi) zīvanda awar-dōbārēt (pa ham-rīt); īm ōisān gūbīsn ke hend (ke) ōi drūj ōi-sān nasūs hamēstār (hend), ke ez ōi rist ō ōi zīvanda awar-gōmīkh-tēt (pa pēt-rīt.)

18. “Adīn, tō, Zaratūst! nohō magh bē-bōrisn, ke hend, pa īn zamī, jvīt-ez-āw-tōm, jvīt-aūrvar-tōm, khūs-k-zamī-tōm, an-awar-kh^hvarīsn paha-vīr;—
(ān ī ē rōz sāl drānā pa ham-kār nē sāyet, pa aware kār sāyet; ka kand ēt, aē: pāk).—

“Yōsdāsrih martōmān.—(pākīb pa rūbān),—pas-ez zāyisn pahlōm.—

16. “These *are* those words that are *a-blow to* Ganā-minuy; these *are* those words that are *a-blow to* Aēshma of *the-cruel-spear*; these *are* those words that are *a-blow to the* Māzanīy dēvs; these *are* those words that are *a-blow to all the* dēvs.

17. ‘These *are* those words that are *the* opponent of the “Druj,” of the nasus which rushes-on from those dead to the living (by direct-defilement); these *are* those words that are *the* opponent of the ‘Druj,’ of the nasus which is-mixed-up from the dead to the living (by indirect-defilement).

18. “Then, *Oh* Zaratuhst! thou shalt dig nine holes, that may-be, on-this-earth, farthest from-*the-water*, farthest from-*the-trees*, *the-driest-land*, unfit-for-*the-food* of animals-and-men;—(That which is-not-proper for *the use of the* co-associates for-*the-length of a year and one day*; it is-proper for other use; when it will-be-dug, note: it is clean).—
Purification of-man,—(cleanliness for-*the-soul*),—*is the best* from birth onward.—

(Ka bé-zât-hend asān chis-ê, yôsdâsrîh ī pa rūbān, vêh).

“Ān yôsdâsrîh (gûyom), Zaratûst ! ī (pa) dîn ī Mazd-yas-tān (pêṭā) ; ke (ān) ī-kh^vēs dîn yôsdâsrînêṭ,—(ku, ez vinās pāk dâreṭ).—pa-hû-mat, hûkht, hû-varst.—

(Aè : ‘daênām’, ‘aṇhvām’, har dô aévak.)—(cf. V. 21)

19. “Dîn, awêza ! Yôsdâsrînêṭ ; chi, aêṭûn ôi hast yôsdâsrîh ;—

Katâr-ach-ê ī-ahû-ī-ast-aûmand, (ān) ī-kh^vēs dîn awêza ;—ke (ān) ī-kh^vēs dîn yôsdâsrînêṭ pa hû-mat, hûkht, hû-varst.”—

(Aè : ‘daênām’, ‘aṇhvām’, har dô aévak).

20. ‘Yathâ ahû vairyô’ ; ‘kêm nâ’ mazdâ tâ ‘mâ-merenchainis gaêṭhâo astvaitis ashahê’ ; ‘ashem vohû’.

(As soon as they-are-born, one thing, purification unto the soul is the best for them).

(I-mention) that purification, Oh Zaratuhst ! which (is manifest from) the mazdyasnân religion ; who purifies his-own conscience,—(that-is, keeps pure from sin),— by-good-thoughts, good-words and good-deeds.

(Note : ‘Conscience’ and ‘conduct’ are both identical).—

19. “Do-you-cleanse your-conscience, Oh pure one ! for, thus is its cleansing ;—

“any-one-soever of material-life will be pure of his-own conscience ;—

“who may-cleanse his-own conscience by-good-thoughts, good-words and good-deeds.”

(Note : ‘Conscience’ and ‘conduct’ are both identical).—

20. ‘Yathâ ahû vairyô’ ; ‘kêm nâ’ upto ‘mâ-merenchainis gaêṭhâo astvaitis ashahê’ ; ‘ashem vohû’.

YĀZ-DAHÔM PARGART BÛN

XI
1

1. Pōrsiṭ Zaratūst ez Aûhr-mazd, (ku): "Aûhr-mazd minûy awazûnî, dātâr ī-géhān ī-ast-aûmandān, asô! chun pa-mān yōsdāsarīnam,—(ku, tā 'airimê' nê bawāt);

[hast ke 'anusô' gūyēt],—

chun pa-âtas, chun pa-âw, chun pa-zamî, chun pa-gô-(spend), chun pa-aûrvar, chun pa-marṭ-asô, chun pa-nâirik-asô, chun pa-star, chun pa-māh, chun pa-kh^var-(sêt), chun pa-an-aghr-rōsan, chun pa-(har)-visp-âwāṭih (Aûhr)-mazd-dāt (ke-ez)-asahîh-pêtâyih?"

2. Az-us gūpt Aûhr-mazd, (ku): "Yōsdāsarîh srāyisn, Zaratūst!—(ku, Jvĭt-dēv-dāt-ê bé-yaz);—

yōsdāsar pas bawēt pa-mān, yōsdāsar pa-âtas, yōsdāsar pa-âw, yōsdāsar pa-zamî, yōsdāsar pa-gô-(spend), yōsdāsar pa-aûrvar, yōsdāsar pa-marṭ-asô, yōsdāsar pa-nâirik-asô, yōsdāsar pa-star, yōsdāsar pa-māh, yōsdāsar pa-kh^var-(sêt), yōsdāsar pa-asar-rōsanîh, yōsdāsar pa-(har)-visp-âwāṭih (Aûhr)-mazd-dāt (ke-ez)-asahîh-pêtâyih".

COMMENCEMENT OF THE ELEVENTH PARGART

1. Zaratuhst asked of-Ohrmazd: "*Oh Ohrmazd, Spirit beneficent, holy Creator of-the-material world: How shall-I-
cleanse the house,—(that-is, so-that it may-not-be 'airime').*
[*There is one who says: 'anusô'.*]

how *the-fire*, how *the-water*, how *the-earth*, how *the-(bene-
ficient)-animal*, how *the-tree*, how *the-holy-man*, how *the-holy-
woman*, how *the-stars*, how *the-moon*, how *the (shining) sun*,
how *the-endless-light*, how all *the-blessings given-by-(Ohr)mazd*
(whose) manifestation *is (from) holiness?*"

2. Thereupon replied Ohrmazd: "*Thou-shalt-chant the-
purificatory-rite, Oh Zaratuhst!—(that-is, do-thou-perform a
'Jvĭt-dēv-dāt');*—clean, then, will-be *the-house*, clean *the-fire*,
clean *the-water*, clean *the-earth*, clean *the-(beneficient)-animal*,
clean *the-tree*, clean *the-holy-man*, clean *the-holy-woman*, clean
the-stars, clean *the-moon*, clean *the-(shining)-sun*, clean *the-
endless-light*, clean all *the-blessings given-by-(Ohr)mazd*
(whose) manifestation *is (from) holiness.*"

“(Ka) aētūn pa-zamī yōsdāsrīnīy, adīn īm gūbīsn frāz-gūy: ‘īm zainī awā zanān yazom’,—(awā artā fravarēt; aē: zanān vas ‘ghnyêhê’).

6. “(Ka) aētūn pa-gō-(spend) yōsdāsrīnīy, adīn īm gūbīsn frāz-gūy: ‘(ān ī) gō-(spendān) dahīsn,—(āw ū vāstar),—(ū ān-ī) ōisān (kaṭ)-kūnīsn,—(pah-ast),—ōisān (martōmān ī andar īm gēhān kār ī) pahlōm framāyīsn’;—(ku-sān gō-spendān rā pahlōm kār īn karṭ bawēt ku pah-ast-ê bê-kūnēt, vas āw ū vāstar dahēt)—

“(Ka) aētūn pa-aūrvar yōsdāsrīnīy, adīn, īm gūbīsn frāz-gūy: ‘aētūn, pa-(ān-ī)-ōi-tarskāsth,—(ka gāv aēva-dāṭ tan bé dāṭ),—(Aūhr)-mazd aūrvar vakhsīnēt’,—(ku-s bê awazāyīnēt).—

7. “(Ka) aētūn pa-mart-asō yōsdāsrīnīy, aētūn pa-nātrik-asō yōsdāsrīnīy, adīn īm gūbīsn frāz-gūy:

“(If) thus *thou-wouldst-cleanse the-earth*, then *do-thou-pronounce* these words:

“This earth do *we thus* worship’, with *the* women’,—(with *the* holy ‘fravasis’; note: women having much ‘ghnyêhê’).

6. “(If) thus *thou-wouldst-cleanse the-(beneficent)-animal*, then *do-thou-pronounce* these words: ‘(The) gifts (of) *the-(beneficent)-animals*,—(water and fodder),—(and the) works (of) their (dwelling),—(cattle-fold),—those (men who are in this world) shall-enjoin *as the-best of (works)*’;—(that-is, they shall have done this *the best* work for *the* beneficent-animals that *they-prepare* a cattle-fold and give them water and fodder).—

“(If) thus *thou-wouldst-cleanse the-tree*, then *do-thou-pronounce* these words:

“Thus, owing-to-her-devotion,—(as *the* sole-created ‘gāv’ gave-away *her-material-life*),—(Ohr)mazd causes *the-tree* to-grow,—(that-is, fertilises it).—

7. (If) thus *thou-wouldst-cleanse the-holy-man*, thus *thou-wouldst cleanse the-holy-woman*, then *do-thou-pronounce* these words:

(ān) airmān kh^vahīsnī (at) ô-rāmīsn rāsīsn,—(ku, āwāyet maṭan, vat pa rāmīsn āwāyēnd karṭan)—narān ū nāīrīkān ī-Zaratūst; vohūman rāmīsn-tōm (hend ?),—(ku, tō-cha āwāyēnd maṭan, vat pa rāmīsn āwāyēnd karṭan); ke (ān) dīn kāma arzānī-bawēt.pa-mazd (ī aēṭar ū ān ī ānō); (ān) ī-asahīh tarskāsīh kh^vāstār-(bawānī hāvist),—(ku-am pa tarskāsīh),—(ān) ī-Aōhr-mazd masīh (bawāt),—(magû-paṭān-magû-paṭīh).—

8. “Adin, īm gūbīsn drenjyōis ke hend pīrōz-gar-tōm bēasazīntār-tōm: hast ahuna-var frāz-srāyīsnīh;—(yatā-ahū-vēryō hast bē-gūy; ‘Kēm nā Mazdā’ tā ‘ashahē’).

9. “Pōrtīnam aēsam, pōrtīnam nasūs,—(pēs ū pas; pōrtīnam, as han paṭ-kārēm vas pas), pōrtīnam (ke pa) ham-rīt (rīman būt ēstēt), pōrtīnam (ke pa) pēt-rīt (rīman būt ēstēt), pōrtīnam khrū, pōrtīnam khrvighni, pōrtīnam būidhi, pōrtīnam būidhiza, pōrtīnam kundi, pōrtīnam kundiza, pōrtīnam būsyast

“May (the) desirable Airyaman come (*to thee*) for-delight, —(*that-is*, he-ought to-come; *they-ought to-make thee full-of delight*)—*the men and women of-Zaratubst are for the delight of-Vohuman*,—(*that-is*, *they-ought to-come even-to-thee*; *they-ought to-make thee full-of delight*);—(he) who *has* religion may-be worthy of *the* wished reward (of this-life and that of the-other-life); *I-seek* (the) devotion of holiness,—(*I-wish-to-be the disciple*),—(*that I may have by devotion the*) Magistracy of Ohrmazd,—(‘magûpaṭān-magûpaṭīh’).—

8. “Then, *thou-shalt-intone* these words which will-be *the-most- victorious and the-most-healing*: *thou-shalt-chant* eight ‘Ahuna-var’;—(recite ‘yathā ahū vairyo’ eight-times);—‘Kēm nā Mazdā’ (upto) ‘ashahē’.

9. “*I-drive-away* Aēshma; *I-drive-away the-nasus*,—(before and after);—(*I-drive-away*,—*I-do-fight with her and then*), drive her away,—(what has been contaminated by) direct-defilement; *I-drive-away* (what has been contaminated by) indirect-defilement; *I-drive-away* ‘Khrū’; *I-drive-away* ‘Khrvighni’; *I-drive-away* ‘Būidhi’; *I-drive-away* ‘Būidhiza’; *I-drive-away* ‘Kundi’; *I-drive-away* ‘Kundiza’; *I-drive-away*

ī zar-kar,—(Aē: zar-karih ē ku, ke vas kh^vāpēt nizār bē-bawēt),—

pōrtīnam būsyast ī dērang-gava,—(Aē: dērang-gavāihā ē ku-s pa har kas ē bē-rasēt),—

pōrtīnam mūdhi, pōrtīnam kapastis, pōrtīnam (ān ī) parī-kāmayih,—(ān ī aūz-dēs-parastakih),— ke āhūkinēt ātas, āw, zamī, gō-(spend), aūrvar, pōrtīnam (ān) āhūkinīta (awazār ī ōi) ke āhūkinēt ātas, āw, zamī, gō-(spend), aūrvar.

10. “Pōrtīnam tō, dūs-dānā ganā-minūy! ez mām, (ez vīs, ez zand, ez dah). ez ātas, ez āw, ez zamī, ez gō-(spend), ez aūrvar, ez mart asō, ez nāirīk asō, ez star, ez mām, ez kh^var-(sēt), ez (ān ī) asar rōsanīh, (ū) ez (har)-visp āwāṭih (Aūhr)-mazd-dāt (ke-ez) asahīh-pētāyih.

11. “Adn, īm gūbīsn drenjōis ke hend pīrōz-gar-tōm bēsazīnītār-tōm: chahār ahuna-var frāz-srāyisnīh;—(yātā-ahū-véryō chahār bē-gūy);—‘kēm nā Mazdā’ (tā) ‘ashahē’.

‘Bushyasta’ that is the-weakener; (Note: The weakening is this that whoever sleeps much becomes feeble.)—

I-drive-away the-long-handed ‘Bushyasta’;—(Note: The long-handedness is this that he overreaches every person.)—

“I-drive-away ‘Mūdhi’; I-drive-away ‘Kapasti’; I-drive-away (the)-desire-for- the-‘parik’,—(the worship of the idol),—which defiles the-fire, the-water, the-earth, the-(beneficent)-animal, the-tree; I-drive-away (the) defiled (agent-of-hers) which defiles the-fire, the-water, the-earth, the-(beneficent)-animal, the-tree;

10. *“I-drive-away thee, Oh Ganā-minūy of-evil-knowledge! from the-house, (from the-street, from the-village, from the-country), from the-fire, from the-water, from the-earth, from the-(beneficent)-animal, from the-tree, from the-holy-man, from the-holy-woman, from the-stars, from the-moon, from the-(shining)-sun, from (the) endless light, (and) from all the-blessings given-by-(Ohr)mazd (whose)-manifesta-tion-is from-holiness.*

11. *“Then, thou-shalt-intone these words which will-be the-most-victorious and the-most-healing: thou-shalt-chant four ‘ahuna-var’;—(recite ‘yātā ahū vairyō’ four-times);—‘Kēm nā Mazdā’ (upto) ‘ashahē’.*

12. "Paṭ-kārēm aēsam, paṭ-kārēm nasūs,—(pēs ū pas, aē : pōrtīnam paṭ-kārēm, vas pas han paṭ-kārēm),—paṭ-kārēm (ke-pa)-ham-rīṭ (rīman būṭ-éstēt), paṭ-kārēm (ke-pa)-pēt-rīṭ (rīman būṭ-éstāt), paṭ-kārēm khrū, paṭ-kārēm khrvighni, paṭ-kārēm būidhi, paṭ-kārēm būidhiza, paṭ-kārēm kundi, paṭ-kārēm kundiza, paṭ-kārēm būsyast ī zar-kar,—(Aē : zar-karīh ē ku, ke vas kh^vāpēt nizār bē-bawēt).

[Hast ke aētūn gūyēt, aē : ke-cha nē kh^vāpēt nizār bē bawēt.]—

paṭ-kārēm būsyast ī dērang-gava,—(Aē : dērang-gava-ihā ē ku pa har kas-ē bē rasēt),—

paṭ-kārēm mūdhi, paṭ-kārēm kapastis paṭ-kārēm (ān ī) parī-kāmāyih,—(ān ī aūz-dēs parastakīh),—ke āhūkinēt ātas, āw, zamī, gō-(spend), aūrvar, paṭ-kārēm (ān) āhūkinīta (awazār ī ōi) ke āhūkinēt (ke) ātas, āw, zamī, gō-(spend), aūrvar.

13. "Paṭ-kārēm ō-tō, dūs-dānā ganā-minūy ! ez mām, ez ātas, ez āw, ez zamī, ez gō-(spend), ez aūrvar, ez mart asō, ez

12. "*I-fight-with Aēshma, I-fight-with the-‘nasus’,—(before and after),—(Note : I-drive-away, and I-fight, I verily fight with her thereafter),—I-fight-with (what has been contaminated with) direct-defilement ; I-fight with (what has been contaminated with) indirect-defilement ; I-fight-with ‘Khrū’ ; I-fight-with ‘Khrvighni’ ; I-fight-with ‘Būidhi’ : I-fight-with ‘Būidhiza’ ; I-fight-with ‘Kundi’ ; I-fight-with ‘Kundiza’ ; I-fight-with ‘Busyasta’ that is the-weakener ;—(Note : ‘The-weakening is this that whoever sleeps much becomes feeble.)—*

[*There is one who thus says : Even-he-who does not sleep becomes feeble.*]—

I-fight-with the-long-handed ‘Busyasta’ ;—(Note : The-long-handedness is this that it overreaches every person.)—

I-fight-with ‘Mūdhi’ ; I-fight-with ‘Kapastis’ ; I-fight-with (the) desire-for the-‘parik’,—(the worship of the idol),—which defiles the-fire, the-water, the-earth, the-(beneficent)-animal, the-tree ; I-fight-with (the) defiled (agent of hers) which defiles the-fire, the-water, the-earth, the-(beneficent)-animal, the-tree.

13. "*I-fight with-thee, Oh Ganā-minuy of-evil-knowledge ! from (on-behalf-of)-the-house, from (on-behalf-of)-the-fire, from*

nâmrîk asô, ez star, ez mâh, ez kh^var(sêṭ), ez (ān-i) asar rôsa-nih, ez (har)-visp âwâṭih (Aûhr)mazd dâṭ (ke-ez) asahîh-pêṭâyih.

14. "Adin, im gûbîsn drenjyôis ke hend pîrôzgar-tôm bêszânîtar-tôm: chahâr 'mazdâ at mõi' frâz-srâyisnih; 'Mazdâ at mõi vahistâ' chahâr.

15,16 = §§ 9,10.

17. "Adin, im gûbîsn drenjyôis ke hend pîrôz-gar-tôm besazînitâr-tôm: panj ahuna-var frâz-srâyisnih;—(yâtâ-ahû-vêryô panj);—'kêm nâ Mazdâ' (tâ) 'ashahê'.

(on-behalf-of)-*the*-water, from (on-behalf-of)-*the*-earth, from (on-behalf-of)-*the*-(beneficent)-animal, from (on-behalf-of)-*the*-tree, from (on-behalf-of)-*the*-holy-man, from (on-behalf-of)-*the*-holy-woman, from (on-behalf-of)-*the*-stars, from (on-behalf-of)-*the*-moon, from (on-behalf-of)-*the*-(shining)-sun, from (on-behalf-of) (the)-endless-light, from (on-behalf-of) all-*the*-blessings given-*by*-(Ohr)mazd (whose) manifestation is (from) holiness.

14. "Then, *thou*-shalt-intone these words which will-be *the*-most-victorious, *the*-most-healing: *thou*-shalt-chant from 'Mazdâ at mõi';—(*recite* 'Mazdâ at mõi vahistâ' four times).—

15, 16.= §§ 9, 10.

17. "Then, *thou*-shalt-intone these words which will-be *the*-most-victorious, *the*-most-healing: *thou*-shalt-chant five 'ahuna-var';—('yathâ ahû vairyo', five);—'Kêm nâ Mazdâ' (upto) 'Ashahê'.

DVÂZDAHÔM PARGART BÛN

1. "Adin, ka pêṭ bê-viṭirêṭ ayûp mât bê-viṭirêṭ, chand (drânâ zamân) ôisân awar-mânênd, pûsar ez pêṭ, dûkht ez mât ? chand dahmân, chand tanâpôhrîkân ?"

Az-as gûpt Aûhr-mazd, (ku): "sî dahmân, sast tanâpôhrîkân."

2. "Dâtâr i-gêhân i-ast-aûmandân, asô ! chun mân yôsdâsrînam, chun bawêṭ yôsdâsar ?"

Az-as gûpt Aûhr-mazd, (ku): "Pa (ân-i) si-(bâr) frâz-sôyêṭ (sôyisn) i-tan, pa (ân-i) si-(bâr) frâz-sôyêṭ (sôyisn) i-vastra, pa (ân-i) si-(bâr) frâz-srâyisn i-gâsân, im (ân) i-êrnâ âtas yazêṭ, barsôm (frâz-vi)-starêṭ, ô-âw vêh zôhr barêṭ; yôsdâsar pas bût mân ; pa-kâma awar-rawêṭ ô-âw, pa-kâma awar-rawêṭ ô-aûrvar, pa-kâma awar-rawêṭ ô-amalîra-spendân, Spîtamân Zaratûst !

COMMENCEMENT OF THE TWELFTH PARGART

**1. If, when *the* father passes away or *the* mother passes away, *for-what* (length of time, shall they stay-back, *the* son for *the* father, and *the* daughter for *the* mother ? How-long for *the* righteous ones ? How-long for *the* sinful ones ?

Thereupon replied Ohrmazd : "Thirty days for *the* righteous ones, and sixty days for *the* sinful ones."

**2. Oh holy Creator of *the* material world ! How shall-I-cleanse *the* house ? How shall-it-become clean again ?

Thereupon replied Ohrmazd : For (that) *purpose*, *the* whole body should be washed three (times); for (that) *purpose*, *the* clothes should be washed three-(times); for (that) *purpose*, *the* Gathas should be chanted three-(times); this (that) *he*-shall-offer-praise to our fire, *he*-shall-spread-(forth) *the* 'barsom,' *he*-shall-carry 'Zohr' (*libations*) to *the* good waters; and thereafter, Oh Spîtamân Zaratust ! *the* house was clean; and at-will, *the* waters may flow over, at-will *the* trees may go over and, at-will *the* Ame-sasponds (*Beneficent Immortals*) may move over in *that* house.

3. "Adīn, ka pûsar bê-viřirêť ayûp dūkht bê-viřirêť, chand (drânâ zamân) ôisân awar-mânênd, pêť ez pûsar, mât ez dūkht? chand dahmân, chand tanâpôhrîkân?"

Az-as gûpt Aûhr-mazd, (ku): "sî dahmân, sast tanâpôhrîkân".

4. = Same as § 2.

5. "Adīn, ka brât bê-viřirêť ayûp kh^{va}ahar bê-viřirêť, chand (drânâ zamân) ôisân awar-mânênd, brât ez (ân) kh^{va}ahar kh^{va}ahar ez (ân) brât, chand dahmân, chand tanâpôhrîkân?"

Az-as gûpt Aûhr-mazd, (ku): "sî dahmân, sast tanâpôhrîkân."

6. = Same as § 2.

7. Adīn, ka mân-pať bê-viřirêť ayûp mân-paťa bê-viřirêť, chand (drânâ zamân) ôisân awar-mânênd, chand dahmân, chand tanâpôhrîkân?"

**3. If, when *the son* passes away or *the daughter* passes away, *for-what* (length of time), shall-they-stay-back, *the father* for *the son*, and *the mother* for *the daughter*? How-long for *the righteous ones*? How-long for *the sinful ones*?

Thereupon replied Ohrmazd: "Thirty days for *the righteous ones* and sixty days for *the sinful ones*."

4. = § 2.

**5. If, when *the brother* passes away or *the sister* passes away, *for-what* (length of time), shall-they-stay-back, *the brother* for (the) *sister* and *the sister* for (the) *brother*? How-long for *the righteous ones*? How-long for *the sinful ones*?

Thereupon replied Ohrmazd: "Thirty days for *the righteous ones* and sixty days for *the sinful ones*."

6. = § 2.

**7. If, when *the master-of-the-house* passes away, or *the mistress-of-the-house* passes away, *for-what* (length of time), shall-they-stay-back? How-long for *the righteous ones*? How-long for *the sinful ones*?

Az-as gūpt Aûhr-mazd, (ku): "Sas mäh dahmān, dwāz-dah-mäh tanâpôhrikān, kaininô kh^vatô pūthrem.

8. = Same as § 2.

9. "Adin, ka nyā bē-viṭirēt ayûp 𐬨𐬀𐬭𐬀 bē-viṭirēt, chand (drânâ zamân) ôisân awar-mânend, chand dahmān, chand tanâpôhrikān?"

Az-as gūpt Aûhr-mazd, (ku): "vist-û-panj dahmān, pan-jâh tanâpôhrikān.

10. = Same as § 2.

11. "Adin, ka nawa bē-viṭirēt ayûp 𐬨𐬀𐬭𐬀 bē-viṭirēt, chand (drânâ zamân) ôisân awar-mânend nyâ ez nawa, nyâke ez napti, chand dahmān, chand tanâpôhrikān?"

Az-as gūpt Aûhr-mazd, (ku): "vist-û-panj dahmān, pan-jâh tanâpôhrikān."

12. = Same as § 2.

Thereupon replied Ohrmazd: "Six months for the righteous ones, *and* twelve-months *for the* sinful ones, (Av) *her* own daughter *or his* own son."

8. = same as § 2.

**9. If, when *the* Grand-father passes away, or *the* Grand-mother passes away, for-what (length of time), shall-they-stay back? How-long *for the* righteous ones? How-long *for the* sinful ones?

Thereupon replied Ohrmazd: "Twenty-five days *for the* righteous ones *and* fifty days *for the* sinful ones?"

**10. = same as § 2.

**11. If, when *the* grand-son passes away, or *the* grand-daughter passes-away, for-what (length of time), shall-they-stay-back, *the* grand-father *for the* grand-son *and the* grand-mother *for the* grand-daughter? How-long *for the* righteous ones? How-long *for the* sinful ones?

Thereupon replied Ohrmazd: "Twenty-five days *for the* righteous ones *and* fifty days *for the* sinful ones."

12. = same as § 2.

13. "Adin, ka brâtar-zât bê-viřirêt ayûp brâtar-dûkht bê-viřirêt, chand (drânâ zamân) ôisân awar-mânênd, chand dahmân, chand tanâpôhrîkân?"

Az-as gûpt Aûhr-mazd, (ku): vîst dahmân, chahal tanâpôhrîkân."

14. = Same as § 2.

15. "Adin, ka tûiryô bê-viřirêt ayûp tûiryâ bê-viřirêt, chand (drânâ zamân) ôisân awar-mânênd, chand dahmân, chand tanâpôhrîkân?"

Az-as gûpt Aûhr-mazd, (ku): "pânj-dah dahmân, si tanâpôhrîkân?"

16. = Same as § 2.

17. "Adin, ka tûiryô puthrô bê-viřirêt ayûp tûiryâ dughdha bê-viřirêt, chand (drânâ zamân) ôisân awar-mânênd, chand dahmân, chand tanâpôhrîkân?"

**13. If, when *the* brother's son (𐬔𐬀𐬭𐬀𐬎𐬌 𐬵𐬀𐬭𐬀𐬎𐬌) passes away, or the brother's daughter (𐬔𐬀𐬭𐬀𐬎𐬌 𐬵𐬀𐬭𐬀𐬎𐬌) passes away, for-what (length of time), shall-they-stay-back? How-long for the righteous ones? How-long for the sinful ones?

Thereupon replied Ohrmazd: "Twenty days for the righteous ones and forty-days for the sinful ones."

14. = same as § 2.

**15. If, when *the* uncle passes away, or the aunt passes away, for-what (length of time), shall-they-stay-back? How-long for the righteous ones? How-long for the sinful ones?

Thereupon replied Ohrmazd: "Fifteen days for the righteous ones and thirty days for the sinful ones."

16. = same as § 2.

**17. If, when *the* uncle's son passes away, or *the* aunt's daughter passes away, for-what (length of time), shall-they-stay-back? How-long for the righteous ones? How-long for the sinful ones?

Az-as gūpt Aûhr-mazd, (ku): "dah dahmān, vîst tanâ-pôhrîkân."

18. = Same as § 2.

19. "Adin, ka tûiryô puthrô vâ puthrê bê-viṭîrêṭ, ayûp tûirya dughdha vâ dughdhairi bê-viṭîrêṭ, chand (drânâ zamân) ôisân awar-mânênd, chand dahmān, chand tanâpôhrîkân?"

Az-as gūpt Aûhr-mazd, (ku): "panj dahmān, dah tanâ-pôhrîkân."

20. = Same as § 2.

21. Adin, ka kaṭâr-ach-ê ez-tôkhmakân bê-viṭîrêṭ chun (ân-î) hân-varôyisn, (ân-î) hân-kês, (ân) i-spenâ-minûy dāmān (ô)-ham-gômîkhtêṭ (pa-ham-rît), chand awar-gômîkhtêṭ (pa-pêṭ-rît)?"

22—24 = Vend. V, 36—38.

Thereupon replied Ohrmazd: "*Ten days for the righteous ones and twenty days for the sinful ones.*"

18. = Same as § 2.

**19. If, when *the* uncle's grandson passes away or *the* aunt's grand-daughter passes away, for-what (length of time), shall-they-stay-back? How-long *for the* righteous ones? How-long *for the* sinful ones?

Thereupon replied Ohrmazd: *Five days for the righteous ones and ten days for the sinful ones?*

20. = Same as § 2.

**21. If, when anyone whatsoever of the *other* origins such as (that-one) of another belief or (that-one) of another persuasion passes away, how-many creatures *of*-spenâ-minuy does *it* contaminate-(by contamination),—how many does *it* defile,—(by defilement)?—

22—24 = Vend. V, 36—38.

SĪZDAHŌM PARGART BŪN

1. "Kaṭār ān dām Spēnâ-minûy (dām kh^vēs), ez-ōisân-dāmān ke hend (ku) Spēnâ-minûy dām-dāt, (ke) pa-(har)visp-aûs,—(pa nēm-saw aûlâ-âyēt),—(ān) tâ-ô-hû-vakhs, pa-ê-hazâr-ghanisnîh, ô-ganâ-minûy-(dām) bê-rasêt?"

2. Az-as gûpt Aûh-mazd, (ku): "sag 𐬰𐬀𐬭𐬀,—(kôpî),—surma-sara,—(ku-s sar-pûza bârîk),—1 'vañhâparem' (nām), ke marṭōmān awar pa-dûs-gûbisnîh zûzak nām gûyēnd,—(aé : ka né gûyēnd as vêh(vés) tûbān haô karṭan);—

Aētūn ān dām i-Spēnâ-minûy (kh^vēs), ez-ōisân-dāmān ke hend (ku) spēnâ-minûy dām-dāt, pa-(har)visp-aûs,—(pa nēm-saw aûlâ-âyēt),—(ān) tâ-ô-hû-vakhs, pa-ê-hazâr-zanisnîh, ô-ganâ-minûy bê-rasêt.—

[Aé : 𐬀𐬀 pa in and zamān in and kûnêt. Īn ku chun kûnêt, am né rōsana.

COMMENCEMENT OF THE THIRTEENTH
PARGART

1. "Which is that creature, *the*-Beneficent-Spirit's (own-creature), of-those creatures that are *the*-creatures-created of-*the*-Beneficent-Spirit, (which) arrives for-killing (a)-thousand (creatures) of-Ganâ-minuy, during-*the*-entire-dawn,—(*which* comes-on at midnight),—upto-*the*-sunrise?"

2. Thereupon replied Ohrmazd: "*The*-dog 'sīzdra'.—(with-*the*-hump),—of-*the*-pointed-head,—(that-is, its head-muzzle is thin),—that is 'vañhâparem' (*by*-name), which men call 'zuzak' *by*-name with-evil-utterance :—(Note: If *they* would not so call it, it could-do much *more*).—

Such is that creature, *the*-Beneficent-Spirit's (own), of-those creatures that are *the*-creatures-created of-*the*-Beneficent-Spirit, (*which*) arrives for-killing-(a)-thousand to-Ganâ-minuy, during-*the*-entire-dawn,—(*which* comes-on at midnight),—upto-*the*-sunrise."—

[Note: Each one does this much during as much time. How it does this is not clear to me.

Hast ke aētân gûyêt, aē : “Andar rôz-sapān ē bār vēs nê-kûnêt.”]

3. “Ke-cha ôi zanêt, Spītanān Zaratūst ! sag sizdra,—(kôpi),—surma-sara,—(ku sar-pûza bârîk),—î ‘vañhâpara’ (nām), ke martômān awar pa-dûs-gûbisnîh zûzak nām gûyënd,—(aē : ka nê-gûyënd, as vêh(vês) tûbān haē karṭan),—(ān-ich) ī-nohôm naptya ī-ôī (as) rūbān bê-marôchinêt,—(ku, pa kâr kerpa karṭan dahisn vatar bawêt),—ke-ôisān hend dūsayāwa pa-chayān-vītara,—(awāz ô (han ?) ôi ke ôi zanêt),—ke nê pa-zivandā srôsîkîh aûlā-varzêt,—(ku, bê nê vichârêt).”—

4. “Dâtār ī-gēhān ī-ast-aūmandān, asô ! ke zanêt sag ī sizdra,—(ī kôpi),—surma-sara,—(ku-s sar-pûza bârîk),—‘vañhâpara’, ke martômān awar pa-dûs-gûbisnîh zûzak nām gûyënd,—(aē : ka nê-gûyënd, as vêh tûbān-haē karṭan),—katār ôi hast tōjîs ? ”

Az-as gûpt Aûhr-mazd, (ku): “ê-hazār pa-awar-zanîsnîh awar-zanîs asp-astar, ê-hazar srôsa-charanām.”

There is one who thus says: “It does-not-do more than once in the-whole-day.”]

3, “And-*he-who* shall-kill him, *Oh* Spītanān Zaratuhst ! the-dog ‘sizdra’—(with-*the-hump*),—of-*the-pointed-head*,—(that-is, its head-muzzle is thin),—that is ‘vañghâpara’ (by-name), which men call ‘zuzak’ by-name with-evil-utterance,—(Note : If *they* would not so call it, it could-do much more.)—will-destroy (even-*the*) soul of-his ninth descendant,—(that-is, his (their) destiny for performing duty and good-deeds will-be bad),—who will-be ill-attaining *the-path-of-punishment*,—(again, he verily who will-kill it),—who would-not-undo, in-life *the-act-worthy-of-penance*,”—(that-is, would-not-expiate).—

4. “*Oh* holy Creator of-*the-material-world* ! Whoso shall-kill *the-dog* ‘sizdra’,—(with the hump),—of-*the-pointed-head*,—(that-is, its head-muzzle is thin),—that is ‘vañghâpara’ (by-name), which men call ‘zuzak’ by-name with-evil-utterance,—(Note : If they would not so call it, it could-do much more),—what is his penalty ? ”

Thereupon replied Ohrmazd : “*He*-shall-destroy (a) thousand with-destruction *with the* horse-whip, (a) thousand *with-
the* ‘srosa-charana’ ”.

5. "Kaṭar ān dām ī-ganâ-minûy (kh^vês), ez-ôisân-dâmân ke hend (ku) ganâ-minûy dâm-dât, (ke) pa-(har)visp-aûs,—(pa nôm-saw aûlâ-âyêt)—(ân) tâ-ô-hû-vakhs, pa-é-hazâr-ghanisnih, ô-spênâ-minûy (dâm) bê-rasêt ?"—

[Aê : Har pa īn zamân han kûnêt. Īn ku chun kûnêt, am nê rôsana.

Hast ke aêtûn gûyêt, aê ; "Ô-âw mészêt."

Hast ke aêtûn gûyêt, aê : "Andar rōz-sapân aêvak-bâr vês nê-kûnêt."]—

6. Az-as gûpt Aûhr-mazd, (ku): "Dêv ī zarīrangûr nām, Spitamân Zaratûst ! ke martôm awar pa-dûs-gûbisnih 'zairimyâka' nām gûyënd,—(aê : ka nê-gûyënd, as kam tûbân-haê kartan);—é-(cha) ān dām ī-ganâ-minûy (kh^vês), ez-ôisân-dâmân ke hend (ku) ganâ-minûy dâm-dât, (ke) pa-(har)visp-aûs,—(pa nôm-saw aûlâ-âyêt)—(ân) tâ-ô-hû-vakhs, pa-é-hazâr-ghanisnih, ô-spênâ-minûy bê-rasêt."—

5. "Which *is* that creature (which *is*) Ganâ-minuy's (own), of-those-creatures that are *the*-creatures-created of-Ganâ-minuy, (which) arrives for-killing-(a)-thousand (creatures) *of-the*-Beneficent-spirit, during-*the*-entire-dawn,—(which comes-on at midnight),—upto-the-sunrise ?"—

[Note: Each *one* certainly does *it* during this time. How *it* does this is not clear to me.

There is one who thus says: "*It*-makes-water in-*the*-water."

There is one who thus says: "*It* does not do more *than* once in *the* whole day".]—

6. Thereupon replied Ohrmazd: *The*-dêv' that *is* 'zairi-myangura' *by*-name, Oh Spitamân Zaratuhst ! which men call 'zairimyâka' *by*-name with-evil-utterance,—(Note: If *they*-will-not-so name *it*, it can do *the*-least ;)—such-(too) *is* that creature (which *is*) Ganâ-minuy's-(own), of-those-creatures that are *the*-creatures-created of-Ganâ-minuy, (which) arrives for-killing-(a)-thousand *to-the*-Beneficent-spirit, during-*the*-entire-dawn,—(which comes-on at midnight),—upto-the-sunrise.—

[Aé : Har pa in and zamān in han kûnêt. Īn ku chun kûnêt, am nê rōsana.

Hast ke aētûn gûyêt, aé : “Ô-âw mêzêt.”

Hast ke aētûn gûyêt, aé : “Roz-sapān ē bār vês nê-kûnêt.”]—

7. “Ke-cha ôi zanêt, Spitamân Zaratûst ! dēv ī zarimangûr, ke martôm awar pa-dûs-gûbîsnîh ‘zairimyâka, nām gûyêt,—(aé : ka nê-gûyēnd, as kam tûbān-haē kartan),—patitîhâ ôi mînisn hast, patitîhâ (ôî) gûbîsn, patitîhâ (ôî) kûnisn,—(chun ka tanâ-pôhr-ê ;—mînisnî, gûbîsnî, kûnisnî pa-patît bawêt, ku, bê-vichârêt; as vinâs tanâ-pôhr-ê bê-kanêt, kerpa han êstêt, ôi-cha aētûn),—aûlâ-varzît ôi mînisn hast, aûlâ-varzît gûbîsn, aûlâ-varzît kûnisn.”—

[Sōsiyans gûpt, aé : in rōsāna (سوسان ?), ān-ich ī rōspî, in khûp, ān-icha nê khûp.

Hast ke aētûn gûyêt, aé : in mātā-var, ān awar-vāra.

Kavê-âtar-bûjît gûpt, aé : in (کاو), ān zêramar, har dô khûp.]—

[Note : Each *one* certainly does this during this much time. How *it* does this is not clear to me.

There is one who thus says : “*It*-makes-water ‘in-the-water’”.

There is one who thus says : “*It* does not do more *than* once in *the* whole day”.]—

7. “And-*he*-who shall-kill him, *Oh* Spitamân Zaratuhst ! *the*-‘dēv’ that is ‘zairimyangura’, which men call ‘zairimyâka’ by-name with-evil-utterance,—(Note : If *they*-will-not-so name *it*, it can do *the*-least),—absolved will-be his thought, absolved (his) word, absolved (his) deed,—(as if a ‘tanâpôhr’-*sinner* becomes penitent with-meditation, utterance *and* action, that-*is*, expiates, he will-extirpate a ‘tanâpôhr’-sin and *his* good-deed will verily remain, he-too *is* such), atoned will-be *his* thought, atoned *his* word, atoned *his* deed.”—

** [Sōsiyans said, note : “of this (سوسان) *and* also-that volup-
tuousness, this *one* is good *but* that-*one*-even is not good.

There is one who thus says : “This-*one* is essential, *but* that-*one* is a thievish-act.” Kavê-âtar-bujit said, note : “This (کاو) *and* that ‘zêramar’ *are* both good.”]

8. "Ke ôisân sagân zanet ī pasûs-hûrv, vis-hûrv, vohû-nazg, û drakht-hûnar ;—

[aē : pasûs-hûrvîh vis-hûrvîh pa 𐬨𐬀𐬭𐬀, û drakht-hûnarîh ē ku ka-s amûzēnd, aē : kûnêt ;]—

khroša-tar ez-ân ī-ēmâ (garô-tanuân), kh'ista-tar. (as ân) ī-kh'êš rûbân bê-rawet̃ bê pa-(ân)-nazdik-ahû, chun gôrg 𐬔𐬀𐬭𐬀 tûbânî,—(ke 𐬔𐬀𐬭𐬀 tûbân kartan),—ez-(ân-î)-bôland-vêsa,—(ez 𐬔𐬀𐬭𐬀 ī vēsa),—(ka) pa-razûr (gô-spend).

9. "Nê ô-ôi (ân-î) hân rûbân (ī aware, as ân-î)-kh'êš-rûbân, pa-bê-viřisnîh bârinet̃(baharinet̃ ?),—(ku-s ayiyâr-aûmandîh kartan nê-tûbân),—ez-khrôstayîh kh'istakîh (ya-s) andar-ahvân (kart̃); nê sag pôhl-pân, —(sag ī sagân),

[Hast ke awazûnî pôhl-pân gûyêt.

'Yayâo asti anyô Rashnus razistô.']—

pa-bê-viřisnîh bârinet̃(baharinet̃ ?),—(ku-s ayiyâr-aûmandîh kartan nê-tûbân), ez-khrôstayîh kh'istakîh (ya-s) andar-ahvân (kart̃)."

8. Whoso shall-kill *one of*-those dogs which *is the*-animal-protector *or the*-street-protector *or the*-bloodhound *or the*-'drakht-hunar',—

[Note : *The*-protection-*of-the*-animal, *the*-protection-*of-the*-street *are* by education, and 'drakht-hunarîh' is this that when *they*-teach him, he-performs *it*;]—

his soul will-return to-(the)-next-life from-the ('garôtanuân') of ours, very-angry, *and* much-afflicted, like *the* wolf capable-of good-jump—(who can make a good jump),—from-(the)-tall-forest,—(from the 𐬔𐬀𐬭𐬀 of *the* forest),—(when *an* animal *is*) in-*the*-wilderness.

9. Neither shall (the) other soul;—(of *another*),—share with-his-soul on-passing-away,—(that *is*, he cannot help *him*),—owing-to-*the*-irritation and affliction (which-he caused) in-life, nor shall *the* dog protecting-*the*-bridge,—(*the* dog of dogs).

[*There is one* who says : "*The* beneficent bridge-protector."

(Av.) 'Of-which-two *the*-other is *the*-most-righteous Rashnu'.]—

shall-share on-passing-away,—(that-is, he cannot help *him*,—owing-to-*the*-irritation *and* affliction (which-he caused) in-life."

10. "Ke sag pīsa zanêṭ ī pasūs-hūrv, aulā (ān)-ī-ōi gōs bōrêṭ, ayūp pa-(ān)-ī-ōi pāy karinêṭ; agar ez-ān bê,—(chun-as pīsa bê-skast),—ez-(ān-ī)-ōisān géhān, dūz ayūp gōrg, pa-a-numāyisnīh,—(ka s bê-skast ākāsīh dātan nê-tūbān),—ez-géhān bê-barêṭ 𐭪𐭫𐭮𐭩, pas pa-(ān-ī)-ōi a-fsê tōjêṭ; tōjêṭ (ān)-ī-(ōi)-sag rēs pa-bōṭa-varst tōjīsn."

11. "Ke sag pīsa zanêṭ ī vīs-hūrv, aulā (ān)-ī-ōi-gōs bōrêṭ, ayūp bê-(ān)-ī-ōi pāy karinêṭ; agar ez-ān bê,—(chun-as pīsa bê-skast),—(ān)-ī-ōi-vīs dūz ayūp gōrg, pa-a-numāyisnīh,—(ka-s ākāsīh dātan nê-tūbān),—ez-vīs bê-barêṭ 𐭪𐭫𐭮𐭩, pas pa-(ān-ī)-ōi a-fsê tōjêṭ; tōjêṭ (ān)-ī-(ōi)-sag rēs pa-bōṭa-varst tōjīsn."

12. "Dātār ī-géhān ī-ast-aūmandān, asō ! ke sag zanêṭ ī pasūs-hūrv, pa-(ān-ī) frāz-(ez)-bōd snah, jvīṭ-karinêṭ-gān, katār ōi hast tōjīsn ? "

10. "Whoso shall-hurt *the-limb-of-the-dog* that *is the-animal-protector*, or shall-cut-off his ear, or shall-sever his foot, if thereupon,—(since his limb *is-broken*),—*a-thief* or *a-wolf* of those-folds shall-carry-away,—(steal),—from-*the-fold*, unobserved,—(as-his *limb is-broken*, he cannot give information.)—therefore, for-(the)-loss-of-animal-of-the-fold, shall-he-suffer-penalty; he-shall-atone-for (the) wound-of-the dog with-the-penalty-of-the-'bodho-varst'-sin.

11. "Whoso shall-hurt *the-limb-of-the-dog* that *is the-street-protector*, shall-cut-off his ear or shall sever his foot; if thereupon,—(since his limb *is-broken*),—*a thief* or *a wolf* of his-street shall-carry-away,—(steal),—from-the-streets unobserved,—(as he cannot give information),—therefore, for-*the-loss-of-animal-of the-street*, shall-he-suffer-penalty; he-shall-atone-for (the)-wound-of-the-dog with-the-penalty-of-the-'bodho-varst'-sin."

12. "Oh holy Creator of-the-material-world ! Whoever shall-hurt *the-dog* that *is the-animal-protector* with-(the)-blow-that-causes-unconsciousness and severs-life-from-the-body : what is his penalty ? "

Az-as gūpt Aûhr-mazd, (ku): "Hast saṭ pa-awar-zanishn awar-zanishn aspastar, hast saṭ srōsa-charanām."—

[Aê : Ġn sag ī pasûs-hûrv ān bawêṭ ka-s pa gān bōtyō-zaṭ kûnêṭ, ka pa pisa pahlû hama zanishn kûnêṭ, ê-cha jvitar nêst. Ġn chahār tanāpōhr and chand bâzâ ê hamēmālān kh^vēs, awarê rūbānī pāya hamēmālān pa kh^var êstêṭ vas pahlû pa aredûs êstêṭ ; pas gūpt bawêṭ ku pa sag kâitō-zaṭ nê-bawêṭ.]—

13. "Dāṭār ī-gēhān ī-ast-aûmandān, asô ! ke sag zanêṭ ī vis-hûrv, pa-(ān-ī)-frāz-(ez)-bōd snah, jvīṭ-karīnêṭ-gān, kaṭār ôi hast tōjishn ?"

Az-as gōpt Aûhr-mazd, (ku): "Hapt-saṭ pa-awar-zanishn awar-zanishn aspastar, hapt saṭ srōsa-charanām."

14. "Dāṭār ī-gēhān ī-ast-aûmandān, asô ! ke sag zanêṭ ī volūnazg, pa-(ān-ī)-frāz-(ez)-bōd snah, jvīṭ-karīnêṭ-gān, kaṭār ôi hast tōjishn ?"

Thereupon replied Ohrmazd : "*He*-shall-destroy eight-hundred with-destruction *with-the-horse-whip*, eight-hundred *with-the* 'srosa-charana'."—

[Note : This animal-protecting dog is that when *one* commits the 'bōtyō-zaṭ'-sin *by an attack* on his life, or when *one* makes *an-attack* on all his limbs and ribs, that-too is-not otherwise. These four 'tanāpōhr' sins are as-much-as a 'bâzâ'-sin hamemalāns' own, other degrees-of-sin pertaining-to-the soul of hamemalān are included in the 'kh^var'; the breaking of his rib is included in the 'aredus'; therefore, *it-is-said* that the-sin-of-'kâitō-zaṭ' does-not-occur in-the-case-of-the dog.]

13. "*Oh* holy Creator of-the-material-world ! Whoever shall-hurt-the dog that is the-street-protector with-(the)-blow-that-causes-unconsciousness and severs-life-from-the-body : what is his penalty ?"

Thereupon replied Ohrmazd : "*He*-shall-destroy seven-hundred with-destruction *with-the-horse-whip*, seven-hundred *with-the*-srosa-charana'".

14. "*Oh* holy Creator of-the-material-world ! Whoever shall-hurt the-dog that is the-bloodhound with-(the)-blow-that-causes-unconsciousness and severs-life-from-the-body : what is his penalty ?"


Az-as gûpt Aûhr-mazd, (ku): "Sas sat pa-awar-zanish awar-zanish asp-astar, sas sat srôsa-charanâm."

15. "Dâtâr i-gêhân i-ast-aûmanadân, asô ! ke sag zanêš i tarûna, pa (ân-i)-frâz-(ez)-bôd snah, jvîš-karînet-gân, katâr ôi hast tôjish ? "

Az-as gûpt Aûhr-mazd, (ku): "Panj sat pa-awar-zanish awar-zanish asp-astar, panj sat srôsa-charanâm."

16. "Aêšûn 'jazus', 'vîzus'; aêšûn hûkûr, aêšûn rapû i-têz-dandân, aêšûn rūpâh kh^vat-ayûtâr,—(aê : kh^vat ayûtârîhâ, ku, zôra-cha cha han pûyêš),—aêšûn (ân) i-(har)visp spênâ-minûy (dâma) sag-tôm (û) hân (ez) aûdra âwî,—(ân i gerâ bawêš).—

17. "Dâtâr i-gêhân i-ast-aûmandân, asô ! ku hast sag pasûs-hûrv dâtîhâ-gâs ? "

Az-as gûpt Aûhr-mazd, (ku): "Yôjisti' ez gêhânân bê-rawêš,  dûz, gôrg,—(ku, awâz dârêš);

Thereupon replied Ohrmazd: "*He shall destroy six-hundred with-destruction with-the-horse-whip, six-hundred with-the-'srosa-charana'.*"

15. "*Oh holy Creator of-the-material-world ! Whoever shall-hurt the-dog that is the 'tarûna' with-(the)-blow-that-causes unconsciousness and severs-life-from-the-body: what is his penalty ?*"

Thereupon replied Ohrmazd: "*He shall destroy five-hundred with-destruction with-the-horsewhip, five-hundred with-the-'srosa-charana'.*"

16. "*Such is the penalty for killing the-'Jazus', the-'Vîzus', such is that of the-'Hukur', such is that of the-sharp-toothed weasel, such is that of the-fox self-harnessed,—(Note : Self-harnessed, that-is, with-agility, it verily runs),—such is (that) of-all (the-creatures)-of-the-Beneficent-Spirit of-the-canine-race (and) besides the water otter.—(Its penalty is very-hard).—*

17. "*Oh holy Creator of-the-material-world ! Where is the-appointed-place of-the-animal-protecting-dog ?*"

Thereupon replied Ohrmazd: "*Who shall-move a^xyuj-yasti' from-the-folds and-spot the-thief and-the-wolf;—(that-is, shall-withhold);*

[aé : in bêm gêtâ gêtâihâ vînêt ; ū ān ī pa deh, aé : gêtâihâ ū mînûyihâ vînêt : 'kataraeibya' ; ān ī mînûy mînûyihâ vînêt.]—

18. "Dâtâr ī-gēhān ī-ast-aūmandān, asō ! (ez)-ku hast sag vīs-hūrv dâtīhâ-gās ?"

Az-as gūpt Aūhr-mazd, (ku) : "Hâsr-masâ rās ez-vīs bê-rawêt, 𐬀𐬀𐬀𐬀 dūz, gōrg,—(ku, awāz dārêt ; aē : in kh'âsta pa darpōstih).

[Hast ke aētūn gūyêt, aē : "Vat-zōr-tar vīs bê-sawêt."]

19. "Dâtâr ī-gēhān ī-ast-aūmandān, asō ! (ez)-ku hast sag ī volū-nazg dâtīhâ-gās ?"

Az-as gūpt Aūhr-mazd, (ku) : "Nē-chis kh'āhêt hūnarān, (chi). ō-tan kh'āhêt srāyisn."—

[Aē : ān ī pasūs-hūrv vīs-hūrv kūnêt, in nē kūnêt, bê in khrawstar ē girêt, nasūs ē zunêt.]—

20. "Dâtâr ī-gēhān ī-ast-aūmandān, asō ! ke sag tar-paṭī-kh'ih dahêt ī pasūs-hūrv, chand pa-ōisān kūnisnān āstārêt ?"

[Note : This *one* observes materially *the* material fear; and that *one* who is in *the* village observes materially and spiritually *as well* : 'from-any-whatsoever-of-the-two' ; *he* observes spiritually *the* spiritual fear.]—

18. "*Oh* holy Creator of-*the*-material-world ! (From)-where is *the*-appointed-place of-*the*-street-protecting-dog ?"

Thereupon replied Ohrmazd : "*Who* shall-move from-*the*-streets on-*the*-road a-*hāthra*'-long and-spot *the*-thief and-*the*-wolf,"—(that-is, shall-withhold : Note : this *one* is as a fortification of property.)

[*There* is *one* who thus says : "*The* thief and *the* wolf shall-go-away from *the* street with-despoiled-strength.]

19. "*Oh* holy Creator of-*the*-material-world ! (From)-where is *the*-appointed-place of *the*-bloodhound dog ?"

Thereupon replied Ohrmazd : "*Who* seeks none of-*the*-works; (for), *he*-seeks sustenance for-*the*-body."—

[Note : This *one* does not do what *the* animal protecting and street-protecting *dogs* do, but this *one* seizes *the*-noxious-creatures and smites *the* 'nasus'.]—

20. "*Oh* holy Creator of-*the*-material-world ! Whoever shall-give stale-food to the-dog that is the-animal-protector, how-much is-he-inculpated by-those-deeds ?"

Az-as gūpt Aûhr-mazd, (ku): "Chun-(ka-s), andar-ahû ī-ast-aûmand, (ān) ī-frāz-tōm mām mām-paṭ—(mām-paṭān mām-paṭ)—awar, tar-paṭikh^vih dāt-haé, aētūn āstārēt."—

[Aê: aṭwyāt (aṭwdāt?) har kas é ê-tōm; bê ē kār dāṭastān vēs bê-mânēt.].—

21. "Dātār ī-gêhān ī-ast-aûmandān, asô! ke sag tar-paṭikh^vih dahēt ī vīs-hûrv, ehand pa-ôisān kūnismān āstārēt?"

Az-as gūpt Aûhr-mazd, (ku): "Chun-(ka-s), andar-ahû ī-ast-aûmand, (ān)-ī-mīyāna mām mām-paṭ awar, tar-paṭikh^vih dāt-haé, aētūn āstārēt."

22. "Dātār ī-gêhān ī-ast-aûmandān, asô! ke sag tar-paṭikh^vih dahēt ī vohūnazg, ehand pa-ôisān kūnismān āstārēt?"

Az-as gūpt Aûhr-mazd, (ku): "Ke mart aētar asô (ka) maṭ-éstēt ander-(ān)-ī-ôī-mām vas awā dakhša chun āsravan,—(ku, brêh ī vēhān dārēt),—(vas) awar, tar-paṭikh^vih dāt-haé, aētūn āstārēt."

Thereupon replied Ohrmazd: "As-(if-he)-had-given stale-food in-this-life that is material to the-house-lord of (the)-foremost house—(the-house-lord-of-houselords);—so is-*he*-incul-pated."—

[Note: the-sin-of-giving-improper-food is the-same for every one; but the regulation of this act is much detailed.].—

21. "*Oh* holy Creator of-the-material-world! Whoever shall-give stale-food to the-dog that is the-street-protector, how-much is-*he*-incul-pated by-those-deeds?"

Thereupon replied Ohrmazd: "As-(if-he)-had-given stale-food in-*this*-life that is material to the-house-lord of-(the)-house of middle-rank: so is-*he*-incul-pated."—

22. "*Oh* holy Creator of-the-material-world! Whoever shall-give stale-food to the-dog that is the-bloodhound, how-much is-*he*-incul-pated by-those-deeds?"

Thereupon replied Ohrmazd: "As *he*-who-had-given stale-food hither to-him the-holy-man (when) *he*-has-come in-his-house with *such* tokens as-befit the-‘āthra-van’,—(that-is, has the guise of good-men),—so is-*he*-incul-pated."

23. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke sag tar-paṭī-kh'ih dahēt ī tarūna, chand pa-ōlsān kūnīsnān āstārēt ?"

Az-as gūpt Aūhr-mazd, (ku): "Chun-(ka-s) andar-ahū ī-ast-aūmand, a-pōrn-āya dahmān-kart, —(ku, ez vēhān zāt ēstēt), —kūnīsn-varz, —(ku, kūnēt as ō būn), —(ka) varzēt kūnīsn, —(ka marg-arzān-ē bē kūnēt, as yāt ē ō būn). — (as) awar, tar-paṭī-kh'ih dāt-haē, aētūn āstārēt."

24. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke sag tar-paṭīkh'ih dahēt ī pasūs-hūrv, kaṭār ōi hast tōjīsn ?"

Az-as gūpt Aūhr-mazd, (ku): "Pa-(ān)-ī-ōi-tanāpōhrīkānīh, dō saṭ pa-awar-zanīsnīh awar-zanīsn asp-astar, dō saṭ srōsn-charanām." —

[Ac: īn tanāpōhr ē rā gerā bawēt, chi, pa aṭwdāt awazāt-ēstēt.] —

25. "Dātār ī-gēhān ī-ast-aūmandān, asō ! ke sag tar-paṭī-kh'ih dahēt ī vis-hūrv, kaṭār ōi hast tōjīsn ?"

23. "Oh holy Creator of-the-material-world ! Whoever shall-give stale-food to the-dog that is the-'taruna', how-much is-he-inculcated by-those-deeds ?"

Thereupon replied Ohrmazd: "As-(if-he)-had-given stale-food in-this-life that is material, to a-child. begotten-of-the-'dahmān', —(that-is, is-born of the good), —performing-work, —(that-is, he-does that which originates with him), —(as) he-executes work, —(that-is, if he commit a-sin-deserving-death, a 'yāt'-sin is originated by-him): —so is-he-inculcated.

24. "Oh holy Creator of-the-material-world ! Whoso shall-give stale-food to the-dog that is the-animal-protector: what is his penalty ?"

Thereupon replied Ohrmazd: "For-his-'tanāpōhr'-sinfulness, he-shall destroy two-hundred with-destruction with-the-horsewhip, two-hundred with-the-'srosa-charanām'". —

[Note: This 'tanāpōhr'-sin is severe for (owing-to) this, because he is killed by improper food.] —

25. "Oh holy Creator of-the-material-world ! Whoso shall-give stale-food to the-dog that is the-street-protector: what is his penalty ?"

Az-as gūpt Aûhr-mazd, (ku): "Navaṭ pa-awar-zanishñ awar-zanishñ asp-astar, navaṭ srōsa-charanām."

26. "Dātār ī-gēhān ī-ast-aûmandān, asō ! ke sag tar-paṭī-kh^vih dahēt ī vohūmazg, kaṭār ōi hast tōjish ? "

Az-as gūpt Aûhr-mazd, (ku): "Haptāt pa-awar-zanishñ awar-zanishñ asp-astar, haptāt srōsa-charanām."

27. "Dātār ī-gēhān ī-ast-aûmandān, asō ! ke sag tar-paṭī-kh^vih dahēt ī tarūma, kaṭār ōi hast tōjish ? "

Az-as gūpt Aûhr-mazd, (ku): "Panjāh pa-awar-zanishñ awar-zanishñ asp-astar, panjāh srōsa-charanām."

28. "Chi, (awar) andar-abū ī-ast-aûmand, Spitamān Zaratušt ! ez-spenā-nūmūy dāmān as awar-tēz-tar zarmānīh awar-rasēt ke sag, ke ēstēt pa-akh^vartārīh awar andar-kh^vartār, —(aē : daksakīh gūyēt),—pēs-pās-pān,—(ku, kh^vāsta panāyīh kūmēt).—ū a-vindish ;—(ku, chis ē vaṭ dahēnd);—bē (ān) sīrin

Thereupon replied Ohrmazd : "*He*-shall destroy ninety with-destruction *with-the*-horsewhip, ninety *with-the*-‘srosa-charana’”.

26. "*Oh* holy Creator of-*the* material-world ! Whoso shall give stale-food to *the*-dog that is *the*-bloodhound : what is his penalty ? "

Thereupon replied Ohrmazd : "*He*-shall-destroy with-destruction *with-the*-horsewhip, seventy *with-the*-‘srosa-charana’”.

27. "*Oh* holy Creator of-*the*-material-world ! Whoso shall give stale-food to *the*-dog that is *the*-‘taruna’ : what is his penalty ? "

Thereupon replied Ohrmazd : "*He*-shall-destroy fifty with-destruction *with-the*-horsewhip, fifty *with-the*-‘srosa-charana’”.

28. "For, in-*this*-life that is material, *Oh* Spitamān Zaratušt ! of-*the*-creatures-of-*the*-Beneficent-Spirit he *the*-sooner attains decrepitude, *he*-that is of-*the*-dogs, who stand up without-food amongst-*the*-eaters,—(Note : he-mentions-*the*-traits);—vanguards,—(that-is, *they*-protect property),—(and) without-fees,—(that-is-*they*-give something bad to-*them*); let

charw (nân) vspetvâk (as) awâ gôst (ê) barêṭ kh'arish: sag aêṭûn datîhâ pîhv."

29. "Dâtâr i-gêhân i-ast-aûmandân, asô ! ka, andur mân i Mazd-yastân, sag a-gûptâr bawêṭ, ez-a-dâtîhâ-khraṭîh,—(ku, 'tâiu' bawêṭ) ;—chun ôi (vinâs) râ,—(ku, tâ nè bawêṭ), varzând ôisân ke Mazd-yast (hend) ? "

30. Az-as gûpt Aûhr-mazd, (ku): "Bê ô-ô (ê) barêṭ (ân i) tâsiṭ dâr awar pa 𐬨𐬀𐬭𐬀𐬎𐬌; astama ôi râ bê-(ê)-awa-zanênd, (mas) khesta-masâ, (ka) sakht, û dô ân-(i)-and (ka) narin.

31. "Ez-ân (astama),—(ân 'vaêibya naêmaêibya'),—bê-(ê)-bandêṭ, frâz (pas ân) him, ân-icha (mara), (ân 'vaêibya naêmaêibya'), bê-(ê)-bandêṭ; agar nè,—(ku, nè-bandêṭ),—sag a-gûptâr, ez-a-dâtîhâ-khraṭîh pasûs ayûp martṭ rêsêṭ, bê (ân)-i-ô-i-(cha) rêsiṭ rês tøjêṭ pa-bôṭôvarst tøjish.

32. "(Ka) fra-ṭôm paha zanêṭ (ayûp) fra-ṭôm martṭ rêsêṭ, dasn gôs i-ô-i awar-(ê)-bôrênd.

them-bring (the) sweet fat,—(white bread,)—with meat for food : such-alone is the-appointed food of-the-dog."

29. "Oh holy Creator of-the-material-world ! If in-this-house of-a-Mazdyasnân, a-dog may-become without-speech owing-to-improper-wisdom,—(that-is, he may-become 'tâiu');—how shall they that (are) Mazdyasnâns act for-his-(sin).—(that-is, so-that it may not be) ?"—

30. Thereupon replied Ohrmazd : "*They-shall-bring on to-him (the) hewn log-of-wood, on to-the-transgressor; they-shall-then-hang a log over him, (big), of-the-size-of-a-brick (if) hard, (and) twice as-much (if) soft ;*

31. "With-that (log) *they-shall-tie (him 'from-both-the-sides')*;—there(after) *they-shall-tie 'him', even-(the deadly one, 'from-both-the-sides')*; if not,—(that-is, if they-do-not-tie him), the dog without-speech, may-wound animal or man, he shall suffer penalty for (the)wound of him wounded with the punishment for the 'bodho-varst'-sin.

32. "(If) he-smites (hurts) first an-animal (or) first wounds a-man, they-shall-cut-off his right ear;

“(Ka) daṭīgar paha zanēt (ayūp) daṭīgar marṭ rēsēt, havē gōs ī-ōi awar-(ē)-bōrēnd.

33. “(Ka) saṭīgar paha zanēt (ayūp) saṭīgar marṭ rēsēt, dasu pāy ī-ōi awar-(ē)-karēnd.

“(Ka) chahārōm paha zanēt (ayūp) chahārōm marṭ rēsēt, havē pāy ī-ōi awar-(ē)-karēnd.

34. “(Ka) panjōm paha zanēt (ayūp) panjōm marṭ rēsēt, dūm-ach ī-ōi awar-(ē)-bōrēnd.—

[Aē : in ē rā panjōm gūyēt, chi-s ez dūmb (𐬀𐬎𐬌) pīh tūbān kh^vāst,]—

ez-ān (astama),—(ān ‘væiḃya naēmaēiḃya’),—bē-(ē)-bandēt, frāz (pas ān) hīm, (ān)-icha (mara), (ān ‘væiḃya naēmaēiḃya’), bē-ē-bandēt; agar nē,—(ku, nē-bandēt),—sag a-gūptār, ez-a-dāṭīhā-khraṭīh pasūs ayūp marṭ rēsēt, bē (ān)-ī-ōi-(cha) rēsīt rēs tōjēt pa-bōṭōvarst tōjīsn.”—

[Aē : in gōspend kaṭi bē-awazanēt ayūp marṭān rēsīt ham-būnichā kūnēt : ‘yō dāitī khraoiti bawaitī’, ān pa kerpa (kōpa?)

(if) *he-hurts a-second animal (or) wounds a-second man, they-shall cut-off his left ear;*

33. “(if) *he-hurts a-third animal (or) wounds a-third man, they-shall-sever his right foot; (if) he-hurts a-fourth animal (or) wounds a-fourth man, they-shall-sever his left foot;*

34. “(if) *he-hurts a-fifth animal (or) wounds a-fifth man, they-shall-cut-off his tail;—*

[Note : *They-mention the-tail fifthly* for this, because-he can ask a good *turn* by *wagging the tail*.]—

“with-that (log) *they-shall-tie* (him ‘from both-the-sides’),—there(after) *they-shall-tie* ‘him’, even-(the deadly one, ‘from-both-the-sides’); if not,—(that-is, if they-do-not-tie him), *the dog without-speech may-wound animal or man, he-shall-suffer penalty for (the) wound of him wounded with the punishment of-the ‘bodhavarst’-sin-*

[Note : This *dog* may-kill a tame animal or quite wound men : ‘*he* who becomes of-improper-wisdom’; that *one* may-wound *an-animal-of-the-mountain*; note : this *dog and that*

rēs kūnēt. Aē: in ān hama pa aē aē ō kōsīs han rasēt; ka ē in kūnēt aē ān ō kōsīs han rasēt ka fra-ṭōm ān kūnēt ū pas in kōpt ez kaṭi vartēt, bē ez ān awa-zanēt vartēt.]—

35. “Dātār ī-gēhān ī-ast-aūmandān, asō ! ka, andar-mān ī-Mazd-yastān, sag-ē a-bōd bawēt a-dāṭihā-khraṭi, chun ōi (vinās) rā,—(ku, tā nē-bawāt),—varzānd ōi-sān ke Mazd-yast (hend)?”

Az-as gūpt Aūhr-mazd, (ku): “Aētūn ōi-rā bēsazinisnīh (ē) kh^vāhēnd chun kaṭamyān-icha ī asō.”—(ān ī pas).

[Awarg gūpt, aē: “Bē-awazanēt.”]

Mētyōmāh gūpt, aē: “Darmān-as barisn.”]—

36. “Dātār ī-gēhān ī-ast-aūmandān. asō ! agar kh^vāhēnd nē vindēnd, chun ōi (vinās) rā,—(ku, tā nē-bawāt),—varzānd ōi-sān ke Mazd-yast (hend)?”

37. Az-as gūpt Aūhr-mazd, (ku): “bē ō-ōi (ē) barēt (ān ī) tāsiṭ dār awar pa 𐬨𐬀𐬎𐬌; astama ōi rā bē-(ē)-awa-zanēnd, (mas)

animal, all, one by one, may-attain-to *death-by-killing*; when *this-one* does *this*, *that-one* verily attains-to-*death-by-killing*; if *that-one* first does *it* and then *this-one*, *the-mountain-animal* turns-away from *the-lame-animal*, *it* will-turn away from *that one that is killed*.]—

35. “Oh holy Creator of-*the-material-world* ! When in-*this* house that *is* of-*the-Mazdyasnān*, a-ḍag becomes senseless or of improper-wisdom: how shall they that (are) Mazdyasnāns act for-his-(sin),—(that-is, so-that *it-may-not-be*)?”—

Thereupon replied Ohrmazd: “Thus shall-*they*-seek for-him-a-remedy as for any-holy-being-whatsoever.”—(thereafter)

[Awarg said: *They-may-kill him*.”]

Mētyōmāh said: *They-shall-treat him*.”]

36. “Oh holy Creator of-*the-material-world* ! If *they*-seek *the-remedy*, but do-not-find-it: how shall they that (are) Mazdyasnāns act for-his-(sin),—(that-is, so-that *it-may-not-be*)?”—

37. Thereupon replied Ohrmazd: “They-shall-bring on to-him (the) hewn *log-of-wood*, on to-*the-transgressor*; *they*-

khesta-masâ, (ka) sakht, ū dū ān-and (ka) narm; ez-ān (astama), —(ān ‘vaēibya naēmaēibya’),—bē-(ē)-bandēt, frāz (pas ān) hīm, (ān)-icha (mara), (ān ‘vaēibya naēmaēibya’), bē-(ē)-bandēt; “Agar né,—(ku, né bē-bandēnd),—sag a-bōd pa 𐬰𐬀𐬭𐬀 chāh ayūp vēm ayūp rōt ayūp ō-āw ī-nāevatā (aū)ptēt, ez-ān (bē)-rēsēt;

38. “agar ez-ān bē rēsēt,—(ku, bē-āyet, pas bē-mīrēt),—ez ān kūnīšn varz aētūn bawēnd tanāpōhr.—(ē bawēt ka Dīn gūyēt ka marg-arzān).—

39. “Sag dāt, Zaratūhst! men ke Aūhr-mazd (hom) kh^vēs-vastra, kh^vēs-mók.—(ku, bē nē ē-cha-s vichārēt),—zēnā-vand, (ū tūkhsā), gūprā,—(ku, dīnī khvāpēt),—tēz-dandān, vīr-sūr,—(ku-s sūr ān ī vīrān),—gēhān-dār,—(ku, kh^vāsta panāyīh kūnēt);—“adīn, Men ke Aūhr-mazd (hom), am sag bē-dāt, ke ān 𐬰𐬀𐬭𐬀-pa-karp (awar) tūrān;—(ku, vināskārān awāz dārēt; ku, han pētāyēnd ku tūrīh vināskārīh);—

shall-then-hang a-log over him, (big), of-the-size-of-a-brick (if) hard, (and) twice as-much (if) soft; with-that (log) they-shall-tie (him),—(‘from both-the-sides’);—there(after) they-shall-tie ‘him’, even-(the-deadly-one, ‘from both-the-sides’);—

“If not,—(that-is, if they do not tie him),—the-dog, senseless, may-fall in the-rain or a-well or a-valley or a-river or navigable water and be-wounded thereby;

38. “if he is-wounded thereby,—(that-is, he-comes back, then he-dies),—they will thus be ‘tanāpohr’-sinners by the performance of that deed.”—(‘This happens as the Scripture says it is a sin-deserving-death’).—

39. “The-dog I-gave, Oh Zaratūhst! I who (am) Ohrmazd, self-clothed, self-shod,—(that-is, he does-not-remove these things),—intelligent, (and industrious), wakeful,—(that-is, he sleeps religiously),—sharp-toothed, feasting-with-man,—(that-is, his banquet is that of men)—keeper-of-the-folds,—(that-is, he-protects property);—

therefore, I who (am) Ohrmazd, I-produced the-dog who is of-that noble, (intelligent), body (over) the “Tūrs”;—(that-is, he-keeps back the sinners; that-is, they verily declare that ‘Tūrīh’ is sinfulness);—

agar hast asahiḥ, (ku-s) khraṭ (nêvak), agar hast (ku-s) ô-gêhāuān (bāndayih),—(ku, pa frārōnih dārēt).—

40. “Ke-cha pa-(ān)-i-ōi-gūbisen, Spitamān Zaratūst! awar-zēnāvand hast,—(ka ān vāng kūnēt ez būsiyast bê-bawēt); —nê, ez-(ān-i)-ōi-vīs, dūz ayūp gōrg, pa a-numāyisnih,—(ku-s ākāsih dātan né tōbān),—ez vīs bê-barēt;

zanisen gōrg,—(ka maṭ-ēstēt),—ū schinisen,—(ku, pa dō bê schinisen), (ū) rāninisen gōrg snāzanitār,—(ku, pa é kār ez pas davēt).

[Hast ke aētūn gūyēt, aē: rawisen ô ān i gōrg snézisen.]

41. “Dātār i-gêhān f-ast-aūmandān, asō! kaṭār ez-ōi-sān gōrg ān zanisen-tar hend, asō Aūhr-mazd! ka sag andar gōrg kūnēt chun ka gōrg andar sag?”

Az-as gūpt Aūhr-mazd, (ku): “Ez-ōisān gōrg ān zanisen-tar hend, asō Zaratūst! ka sag andar gōrg kūnēt chun ka gōrg andar sag.

if *he*-has piety, (that-*is*, his) wisdom (*is* good), if (he) has (perfect-hold) over-*the*-folds,—(that-*is*, • preserves them with righteousness).—

40. “And-who-*so*, *Oh* Spitamān Zaratuhst! shall-awake at-his-voice,—(shall-be-up from sleep when he barks),—neither shall *the*-thief nor *the*-wolf of-his-street carry-away *anything* from-*the*-street unobservantly,—(that-*is*, *in case* he cannot give notice);—*in-order-to-kill the* wolf,—(when it-has-come),—(and) *in-order-to-split-it*, (that-*is*, to tear *it* into two *pieces*), (and) *in-order-to-drive-away the*-wolf, *he is the*-blow-giver,—(that-*is*, for this purpose, he runs after *the* wolf).

[*There is one* who thus says: *He*-shall-go *in-order-to-give-the*-blow to the wolf.]

41. “*Oh* holy Creator of-*the*-material-world! Which of these-*two* species-of-wolf are *the*-more-worthy-to-be-killed, *Oh* holy Ohrmazd! that which *a* dog causes *a* she-wolf to-beget or that which *a* wolf causes *a* bitch to-beget?”

Thereupon replied Ohrmazd: “Of-these-*two* species-of-wolf *those* are *the*-more-worthy-to-be-killed, *Oh* holy Zaratuhst! which *a* dog causes *a* she-wolf to-beget than that which *a* wolf causes *a* bitch to-beget.

42. "Aûlâ ez êstân sag patênd pasûs-hûrv, vîs-hûrv, vohûmazg, drakht-hûnar, ka pa-zanîsn ô-gêhân (âyet gôrg) ; ôisân-icha ke (andar-sût) bawênd, (ke a-bûn sag), aûsa-(kh'â-stâr)-tar, (vaṭ-zôrtar, vaṭ-tak-tar) û dûs-rôbîsn-tar, (vatar tak-tar) gêhân-zaṭâr-tar, (vaṭ-hêm-tar) chun (ân-i) hân sag."

43. "Aûlâ ez êstân gôrg patênd pa-zanîsn ô-gêhânân, ôisân-icha ke (andar-sût) bawênd, (ke a-bûn gôrg), aûsa-(kh'â-stâr)-tar, (vaṭ-tak-tar, vaṭ-zôr-tar) û dûs-rôbîsn-tar, (vatar tak-tar) û gêhân-zaṭâr-tar, (vaṭ-hêm-tar) chun (ân-i) hân gôrg."—

[Aê: aêvak-icha snah nê zanêṭ; har dô in awar dôbârêṭ, ân ke yîm gôrg vaṭ-khûyîh bê-zanêṭ].—

44. "Sag aêṭûn hast barîsn,—(hast hêm);—hast-as (ê) hêm chun âsra-vanân, hast-as (ê) hêm chûn aratêstârân, hast-as (ê) hêm chun vâstryôsân, hast-as (ê) hêm chun vêsân (hûtûksân), hast-as (ê) hêm chun dûzân, hast-as (ê) hêm

42. "Away from-*the*-kennel fly *the*-dogs animal-protector, street-protector, bloodhound and 'drakht-humar' when (the wolf comes) to-hurt *the* fold; they-too that are (ill-begotten, that *are* not-of-*the*-dog-species), *are the*-more-desirous-of-death, (of-little(less)-strength, of-less-agility), of-*the*-greater-evil progress(gait), (much-less-agile), *the*-more-hurtful-to-*the*-fold, (of-more-wicked-nature), than (the) other dogs.

43. "Away from-*the*-lair fly *the*-wolves to-hurt *the*-folds; they-too that are (ill-begotten, that *are* not-of-*the*-wolf-species), *are the*-more-desirous-of-death, (of-less-agility, of-less-strength,) of-greater-evil-gait, (much-less-agile,) and *the*-more-hurtful-to-*the*-fold, (of-more-wicked-nature) than (the) other wolves."—

[Note: *Such hybrid dogs* do-not-smite even one blow; both these run-away before *an* attack of that one who would destroy the evil temperament of this wolf].—

44. "*There are* thus eight deportments of-a-dog,—(eight traits);—(one) trait of-his is like that-of-*the*-âthravan'; (one) trait of-his like that-of-*the*-rathaêstâr'; (one) trait of-his is like that-of *the*-vâstryôs'; (one) trait of-his is like that-of-*the*-

chun disān, hast-as (ē) hēm chun jehān, hast-as (ē) hēm chun a-pōrnāyān.

45. Awar kh^varīsn kh^varēt chun āsrava,—(ku, bē-niś-nēt);—hū-snóhar chun āsrava,—(ku, pa hū-chihra awar pa rāmīsn bē-bawēt); hvāzār chun āsrava (vāza);—

[hast ke aētūn gūyēt, aē: khūp vāzār chun āsrava ō gerā:;—aēs,—(ku, har chi dahend bē-paīrēt),—kūta-sūr—(kur-s sūr vaṭ dahend)—chun āsrava: aētūn-as ē hēm chun āsravanān.

Raptār ō-pēs chun aratēstār,—(ku, vichīn kūnēt),—bē-zatār gō-(spend) i hū-dā chun aratēstār,—(ka gō-spend ez pahast bē-āyēt, as pas andar ēstēt),—: hast ōi ē hēm chun aratēstārān.

46. Zēn-āvand,—(tūkhsā),—ham-sahmakān (ku jāk) kh^va-pēt chun vāstryōs, pēs (vas) mān chun vāstryōs,—(ka gō-masquerader; (one) trait of-his is like that-of-the-thief; (one) trait of his is like that-of-the-‘disu’; (one) trait of-his is like that-of-the-‘jahikā’; (one) trait of-his is like that-of-the-child.

*45. *He* eats food separately like-the-āthravan,—(that-is, he sits apart);—*he is* well-contented like-the-āthravan,—(that-is, with good cheerfulness, *he becomes* over-joyful);—*he is* forbearing like-the-āthravan (*in speech*);—

[*There is one* who thus says: “Well-forbearing in difficulties, like-the-āthravan.”]

ever-satisfied,—(that-is, whatever is given, *he accepts it*);—*he is* partaker of moderate-food like-the-āthravan,—(that-is, *they give* bad food);—thus he has these traits like-the-āthravan.

He is the marcher in front rank like-the-rathaestar’ (warrior),—(that-is, *he makes selection of his proper place*);—*he is* a fighter for the well-created cattle like-the-‘rathaestār’;—(that-is, *he keeps back* thieves and wolves);—*he is in the* front and at the back of the house like-the-‘rathaestār’,—(when the cattle comes out of the pond, *he is with them in the rear*);—these are the traits like those of warriors.

*46. *He is* intelligent—(industrious), all-terror, (that-is), *he sleeps* at any place like-the-‘vāstryōs (cultivator), *he is in the* front and at the back of the house like-the-‘vāstryōs’,—

spend ez pahast bê-âyet, as pês andar êstêt),—pas (vas) pês mân chûn vâstryôsân,—(ka gô-spend andar ô pâhast sawêt, awâz ô pas andar êstêt),—: aētûn-as ê hêm chun vâstryôsân.

Khunâ-kar chun vês,—(ku, han dûzêt),—ez-nazdik rês chun vês,—(ku, awâz vichirêt),—nizâr-paṭmān,—(ku, frahang vaṭ kûnêt),—rīpta-paṭmān,—(ku, ān kûnêt(girêt?) zûṭ bê-hêlêt),—chun vês: aētûn ôi ê hêm chun vêsân.

47. Târik-kāma chun dûz, sap-ayûtâr chun dûz, apîsmân-kh'ar chun dûz, aētûn-icha dûs-hêm chun dûz,—(ka-s pa chis ê bê-gômârênd bê-kh'arêt),—aētûn ôi ê hêm chun dûzân.

Târik-kāma chun dis, sap-ayûtâr chun dis, apîsmân-kh'ar chun dis, aētûn-icha dûs-hêm chun dis,—(ka-s chis ê frâz dahend awâz nê-dahêt),—aētûn ôi ê hêm chun disân.

when the cattle comes out of the pond, he, is with them from the front); *he is at the back* and in *the front of the house*, like *the-cultivators*,—(when the cattle enter into the pond, *he is again with them in the rear*);—thus he *has* these traits like-*the-vâstryôsân* (cultivators).

He is a singer like a masquerader,—(that-is, *he positively steals*);—*he is an inflicter* of wounds from near like-*the-masquerader*,—(that-is, *gives wrong decrees*);—*he is of low-bearing*,—(that-is, *he makes bad use of his knowledge*);—*he is a contract-breaker*,—(that-is, *what he takes up or he does, he soon leaves-it-off*), like-*the-masquerader*;—thus he *has* these traits like-*the-masqueraders*.

**47. *He is-desirous-of-darkness like a thief; he-is a night-wanderer like a thief; he is a shameless eater like a thief; thus-also his bad-traits like a thief*,—(when he is sent for any thing he eats it up);—thus he *has* these traits like-*the-thieves*.

He is-desirous of darkness like-the-wild-beast; he is a night wanderer like-the-wild-beast; he is a shameless eater like-the-wild-beast; thus-also his bad traits like-the-wild-beast,—(when anything is given to-him, *he does not give it back*);, thus he *has* these traits like-the wild-beasts.

48. Khunâ-kar chun jah, ez-nazdik-rês chun jah, pa-râs rî chun jah,—

[Hast ke aêŋn gûyêt, aê: andar kh^vês gâs awâz ô magh nê nisînêt.]-nizâr-paŋmân rîpta-paŋmân chun jah, aêŋn ôi ê hém chun jahân.

Kh^vapta chun apôrnâya, snésniūtâr chun apôrnâya,—(ku ô kh^vat ٠٠٠),—hûzvân-dranâyînūtâr chun apôrnâya,—

[Hast ke dêrang-hûzvân gûyêt,]

bê-tachêt ô-pês chun apôrnâya,—(ka kâta ê var ô palê awa-kanêt, as pês andar êstêt),—: aêŋn ôi ê hém chun apôrnâya.—

[Aê: in hama pa sag nê sâyêt bût, ân î pa 'spânahê' sâyêt bût.]-

49. Ka-cha ôisân men mân rawând,—(ku, pa râs sawând),—dô, ma pas (bê)-rânênd,—(ku, bê pas ma hêlând),

***48. *He is a singer like-the-courtezan; he is an inflictor of wounds from near like-the-courtezan; he is of uncertain moves on the road like-the-courtezan;—*

[*There is one-who thus says, that: "For his own private place (a privy) again he does not sit on the pit, but spoils a good place."*]

he is of low-bearing and a contract-breaker like-the-courtezan, thus he has these traits like-the-courtezans.

He is a sleeper like the-child; he is snow-like-soft-natured like-the-child;-(that-is, he himself ٠٠٠);—he is a tongue-swagger like-the-child;

[*There is one who says: "of long tongue."*]

he runs in the front like-the-child,—(when near a house he scatters dust on the steps, and gets himself-in front into the pit made thereby in the ground);—thus he has these traits like-the-child.

[Note: all these were not possible in any-dog, but were possible for 'spânahê' the four varieties of dogs mentioned before.]

***49. *If-when, in this house of-mine, are roving-about—(that-is, are going along the road),—those two species of dogs, that-which is the dog 'pasûs-hûrv' and that-which is the dog 'vis-hûrv', then they should not be driven away,—(that-is, they should-not-be-left-neglected);*

[*hast ke aētūn gūyēt, ac : ka-cha ōisān Men māt rawānd, ku khāna kūnānd, ma pas bē-rawānd, ku pa dara ma kūnānd,*]—*ke-cha sag pasūs-hūrv, ke-cha sag vīs-hūrv; nē (ān) i-men māt vīnārt ēstīsn (būt haē), pa-zamī awar Aūhr-(mazd)-dāt,*—(*ku, khāsta pānayih nē sāyet kartan*);

[*hast ke aētūn gūyēt, ac māt vīnārisn nē-būt-haē,*]—*agar men nē (dāt) haē sag pasūs-hūrv vīs-hūrv."*

50. "*Dātār i-gēhān i-ast-aūmandān, asō ! ka sag bē-vīṭart sūt-mazd,*—(*ku, chi-han-icha nē arzēt*), *pātīrān-sūsar,*—(*ku, kātān nē-tūbān*),—*ku (ōi ān) i-ōisān bōd rasēt?"*

51. *Az-as gūpt Aūhr-mazd, (ku) : "Khān awar āwān rawēt, Spītamān Zaratūst ! ānō ez-ōisān (ō)-ham-bawēnd dō aūdra āwī, (ke) ez-ē-hazār sag māta-nām, ez ē-hazār sag nar-nām, pa-gōmēza māta nar; (ān) i-aūdra zaṭār khūsk kūnēt a-vāstar (sahm).*

[*There is one who thus says, that : "Then, when they go into my house,—(that-is, make their abode there),—then, may they not go away,—(that-is, may they not be be-made-to-go-away from the door of houses.)*]

if I had not (created) the dogs, 'pasūs-hūrv'-and 'vīs-hūrv,' there (would) not (have been) on this Earth created by Ohr-(mazd), the establishment of regular-order in (this) my house, —(*that-is, it would not have been possible to afford protection to property.*)

[*There is one who thus says, that : "Organisation of home-(life) would not have been possible?"*]

**50. "*Oh holy Creator of-the-material world ! If a dog dies, or the procreativeness is passed off,—(that-is, it is not even worth anything),—or seminal-fluid withered up,—(that-is, is not-able to-perform-the-sexual-act),—whereto does his soul (consciousness) proceed?"*

**51. Thereupon replied Ohrmazd, (that). "*It goes over to the springs of waters, Oh Spītamān Zaratust ! there where from one thousand dogs of female-species, and from one thousand dogs of male-species, a couple of female and male 'aūdra' resid-ing-in-water gathers together, out of them; (that) killer of 'aūdra' produces dryness (drought), destruction-of-pasture and (danger).*

52-54=Vend. IX 53-55.

55. "Pēs, ez-ān ka, aētār, (ān ī) aūdra-zaṭār pa-ham-zani-sūh bé-zanénd,—(awā vinās ē),—ayūp ān ī-aūdra gān awar dahm frāz-yazēnd, si rōz si saw, pa sōchisn awar ātas, pa-frāz-(vi)starisn awar barsōm, (chun) pa-aūlā-dahisnīh awar-hōm,—

[Aē: in, bê ka pa in kār kūnēt, vas snūman artā fra-varēt kūnēt, tā nē sāyet; ān har dō nē kūnēt, vas snūman Sarōs kūnēt, sāyet. Aē: aūdra in-icha hast, ān-icha pa būn gāsān, aētūn har dō paṭvand az-as han ē; in pātfrās, ez pēs pētā, pa har dō han bawēt.

Hast ke aētūn gūyēt, aē: aēvāj ē pa ān bawēt, ī ez sagān bū ēstēt.]—

56. "Pas, ō-ān jāk rōstāk rawēt sirīnīh charwīh, pas dūrēstīh bēszinisnīh, pas fra-dahisnīh varisn-dahisnīh vakhsisn, pas jōrtāyūn vāstarān-icha ārōyisn."

52-54=Vend IX 53-55.

55. "Before that till when they will-kill hither the killer-*of-the* 'aūdra', by killing-on-the-spot,—(with the sin); or for the good soul of the 'aūdra', *they* will-worship for three days and three nights with burning 'aēsani' over the fire, with spreading forth over the 'barsom', *and* with the offering of 'Hom' (cf. IX 56).

[Note: that this is not proper, unless *he* will do it for this work, *and* unless *he* will-recite the "snūman" of 'Artā-frayas'; if both do not do *it* and will-recite the 'snūman' of 'Sarōs', *it* will *also* do. Note: in the case of 'aūdra' *it* is also this, and that-too from the origin of times (creation), that they should-go both thus together (in pairs); *the* punishment for this (*that-is*, *not going in pairs*), as revealed elsewhere, surely falls on both. (cf. IX 57, para 2).

There is one who thus says, that: "An explanation for that will be, *as* what has been for dogs."]

56. "Thereafter will sweetness *and* fatness, and thereafter sanity and health, *and* thereafter profit and plenty of increase, *and* thereafter growth of corn and pasture, return to these lands *and* places. (cf. IX 57. para 1).

CHAHÂR-DAHÔM PARGART BÛN

1. Pôrsît-as Zaratûst ez-Aûhr-mazd, (ku): "Aûhr-mazd, minûy, awazûnî, dâtâr î-géhân î-ast-aûmandân asô!—

[Aê: Aûhr-mazd, dâtâr, asô, pa kh^vānīn, awarê pa sitāyīn;]—

ke aûdra zanēt ī âwī (ke) ez-ê-hazâr-sag-mâta-nām, ez-ê-hazâr-sag-nara-nām (bût), pa (ān-ī)-frāz-(êz)-bôd-snah jvīt-karīnēt-gān: katâr ôi hast tōjīn ? "

2. Az-as gûpt Aûhr-mazd, (ku): "Bêvar pa-awar-zanīsnîh awar-zanīsn asp astar, bêvar srôsacharanām;—

[ê-sat ū haptât tanâpôhr; pa tûbānīkīh, aētûn vichâ-rīsn chun ez Awistâ gûyet; pa a-tûbānīkīh, ka hanna yazīsn kûnēt, sâyet; ka dvâz-dah-hômāyest-ê bê-kûnēt, ê-cha sâyet;]—

bêvar pôsta aêsam î-sakht î-khûsk î-(pa-rôsnîh)-nikīrīta, ô-âtas

COMMENCEMENT OF THE FOURTEENTH PARGART

**1. Asked-he, Zaratusht of-Ohrmazd, (that): "Oh Ohrmazd! Spirit beneficent, Creator of *the* material world and holy!

[Note: *the epithets 'Ohrmazd,' 'Dâtâr' and 'Asô' are*

for invocation, *whilst* the others *are* for praise.]

what is the penalty for him who kills the 'audra' *which* resides in-water, and (*which*) was from one thousand dogs of female-species *and* one-thousand dogs of male-species, with a weapon-depriving-him-(of)-its-senses, *and which* cuts off its life?

**2. Thereupon replied Ohrmazd, (that): "He shall-destroy with-destruction one-thousand *with the* horse-whip, *and* one-thousand *with the* 'Srosacharana',—

[*It is* one hundred and seventy 'tanâpôhr' *sin*; if able-to-do *it*, he shall so atone for it as stated in the Awistâ: if not-able-to-do *it*, when *he* performs the whole 'Yazīsn, it will-do: when he performs *the* 'dvâz-dah-hômāyest,' it-even will-do.]

"*he* shall-offer to *the* fire of-Ohrmazd, with sincere piety,

ī-Aûhr-mazd, pa-asahîh-vêh, pa-rôbân pa-tôjîsn, bê-(ê) awas-pârêt ;

3. "bêvar pôsta aêsam narm (bôd) râsn ayûp hû-gôn ayûp hû-kart ayûp hadanepad ayûp katâr-ach-ê (ân)-î-hû-bôd-tôm ez-aûrvarân, ô-âtas ī-Aûhr-mazd, pa-asahîh-vêh, pa-rôbân pa-tôjîsn, bê-(ê)-awaspârêt ;

4. "bêvar frâz-(vi)starisnîh barsôm frâz-(ê)-(vi)starêt ; bêvar zôhr hôm-aûmand (û) gôst-aûmand (û) yôsdâsar,—(ku, pâk),—nikîrîta,—(ku, pa sardâr dâst êstêt),—dahmân-yôsdâsrînit,—(ku, dahmân kart),—dahmân nikîrît,—(ku, dahmân pa sardâr dâst),—(ke-s) ham-~~as~~-ôisân aûrvar kê gûpt (ku) hadanepad, ô-âw-vêh, pa-asahîh-vêh, pa-rôbân bê-tôjîsn bê-(ê)-awaspârêt ;

5. "bêvar azi 'udhra' ê-sak,—(aûlâ-srâyîsn),—bê-(ê)-zanêt ; —

ten-thousand barks (bundles?) of hard dry fuelwood, *well* examined (in light), as penalty for *the-salvation-of-the* soul ;

***3. "*he* shall-offer to *the* fire of-Ohr-mazd, with sincere piety, ten-thousand barks (bundles?) of soft (fragrant) fuelwood, or of 'rasn' (sandalwood), or 'hu-gôn' (frankincense), or 'hu-kart' (aloe-wood), or pomegranate-wood, or any whatsoever of-the-most-fragrant of trees, as penalty for *the-salvation-of-the* soul ; (cf. XVIII 71) ;

***4. "*he* shall-spread ten-thousand 'barsoms' by spreading ; *he* shall-offer to-the-good-waters, with sincere piety, ten-thousand 'zaothras,'-pure-(that-is, clean),—examined,—(that-is, kept under supervision),—containing-the-'hom',—containing-the-'jîvan',—purified-by-the-holy-ones,—(that-is, prepared by-the-good)-well-examined-by-the-holy-ones,—(that-is, kept under the supervision of-the-holy-ones, (those-which) are mixed with those trees, which are described (as) 'hadanepad' (pomegranate), as penalty for *the-salvation-of-the* soul ; (cf. XVIII 72) ;

***5. "*he* shall-destroy ten-thousand dragons *which* creep on *their* bellies,—(crawling above):—(cf. XVIII 73)

[Aē : aūlā-'udhar'-ē-sakīhā, aūlā srāyisnīhā ē ku pa askam dōbārēt;]—

bēvar azī sag karpū bē-(ē)-zanēt.—(mārbāna);

[Aē : sagīh-as ē ku awāz ō kūn nisīnēt;]—

bēvar kēsūs bē-(ē)-zanēt;—

[Aē : har-icha ke jvīṭ ez āw tūbān zīst nazdik zamī;]—

bēvar vazag ī-āwī bē-(ē)-zanēt—

[Awarg mōr 𐬨𐬀𐬭𐬀 (𐬨𐬀𐬭𐬀 ?) gūpt;]—

bēvar mōr ī-arek,—vaṭa,—ī-khūtak,—(a-gūbīsn),—dūs-barīsn bē-(ē)-zanēt,—(𐬨𐬀𐬭𐬀)—

6. “Bēvar 𐬨𐬀𐬭𐬀 gūh-varṭ bē-(ē)-zanēt;

bēvar makhs aérang bē-(ē)-zanēt;

bēvar magh ī-rīman ez-īn-zamī bē-(ē)-kanēt;—(ān ke andar sōst éstēt);

[Note: *their* ‘creeping on their bellies’ and ‘crawling above’ means this that they run-about on their stomachs.]

“*he* shall-destroy ten-thousand dragons, dog-shaped and lizard-shaped,—(mārbāna asp?);

[Note: its dog-trait is this that it sits reversed on its posterior.]

“*he* shall-destroy ten-thousand tortoises;—

“*he* shall-destroy ten thousand frogs, pertaining to the land;—

[Note: every-one of that species which can live also near the land outside water.] (cf. XVIII 73)

“*he* shall-destroy ten-thousand watery-frogs:—

“*he* shall-destroy ten-thousand corn-carrying ants; (cf. XVIII 73)

[Awarg described them 𐬨𐬀𐬭𐬀 defiled or 𐬨𐬀𐬭𐬀 hungry ants.]

“*he* shall-destroy ten-thousand swift-moving ants.—(vicious),—small,—(noiseless),—of-evil-trait,—(of-wood);—

**6. “*he* shall-destroy ten-thousand 𐬨𐬀𐬭𐬀 worms wallowing-in-filth;—

“*he* shall-destroy ten-thousand stinking flies;—

“*he* shall-dig on this land ten-thousand pits for the ablution of the ‘riman’ (contaminated ones),—(those in which men get purificatory ablution);—

[hast ke ān ī kh^vēsihâ gās gūyēt];—

dô hapt (ān) ī-âtas dakhsa ô-marṭān-asôān, pa-asahih-vêh, pa-rôbān bê-tôjīsn, bê-(ê)-awaspârêt:

7. “Âtas-kartâr awar-arzāntiyan,—(dô azir ū dô azpar),—yôsdān astama karīsn,—(ān ke âtas ez tanūr paṭas āvôrênd),—âtas-vazīnītār grtkô-ê, jvīṭ-kôsta-tar azir nêma,—(ku-s būn frākh^v awāz sawêt),—ham-kôsta azpar nêma,—(ku-s sar andar âyet),—tês tēz-têkh ī tēz-snû,—kôtēna tēz-têkh ī tēz-snû,—(aūra),—ô-marṭān asôān, pa-asahih vêh, rôbān pa-tôjīsn, bê-(ê)-awaspârêt, ku-pa-ôisān (awazâr), ôisān Mazd-yast âtas ī Aūhr-mazd râ aēsām awar-kh^vāhênd;

8. “(Har)visp zay ī-âsravanān ô-marṭān-asôān pa-asahih-vêh, rôbān pa-tôjīsn, bê-(ê)-awaspârêt; ez-ôisān zay ī-âsravanān: astar,—(âsnâ),—gôstdān,—(𐬀𐬎𐬌𐬎𐬎𐬀),—padām, khrawa-

[*There is one who says: “(That) pertaining to its own private place” (a privy)]*

“he shall-offer to holy men with sincere piety twice-seven (*fourteen*) symbolic-implements pertaining to fire as penalty for *the-salvation-of-the* Soul; (*as under*)—

**7. (1) “Fire-kindler (*fire-ladle* 𐬀𐬎𐬌𐬎𐬎𐬀) for the worthy-ones, (two *folds* under and two *folds* above),—(2) fire-censer with container 𐬀𐬎𐬌𐬎𐬎𐬀,—(that-by which fire is brought out from the oven,—(3) fire-fanner 𐬀𐬎𐬌𐬎𐬎𐬀,—(round 𐬀𐬎𐬌𐬎𐬎𐬀),—(4) separated at the lower side,—(that is, its commencement again becomes wide),—and jointed-together at the upper-side,—(that is, its end-comes in at that side), (*a pair of tongs*, 𐬀𐬎𐬌𐬎𐬎𐬀?)—(5) sharp-pointed and sharp-edged mattock 𐬀𐬎𐬌𐬎𐬎𐬀,—(6) sharp-edged and sharp-edged saw—(aūra 𐬀𐬎𐬌𐬎𐬎𐬀 saw 𐬀𐬎𐬌𐬎𐬎𐬀?),—shall-he offer to holy men with sincere piety as penalty for *the salvation of his* soul, so-that with those implements, the Mazdyasnāns may bring up the firewood for the fire of Ohrmazd.

**8. “he shall-offer to holy men, with sincere piety, as penalty for *the salvation of his* soul all the implements of an ‘āthraivan’ (priest); of these implements of the ‘āthraivan’ are ‘astar’ (*the whip*),—(which well-familiar),—‘jivandān’ (*ressal for ‘jivan’ milk*),—(𐬀𐬎𐬌𐬎𐬎𐬀),—‘padām’ (*covering for the mouth*

stra-kan,—(mār-kan),—srōsa-gharanām,—(āsnā),—mēs ū jīv-dān, gōmēza-baj,—(ān ke hōm aūrvarān ez hāvan paṭas dārēnd),—(هه هه) hāvan ī dāṭihā-kart,—(awā parāhōm ē),—(ū) tast hōmya barsōmya;—(ke kār awā hōm barsōm zōhr-barām);

[hast ke tast ī hom pālā gūyēt];—

9. “(Har)visp zay ī-aratēstārān ō-martān-asōān, pa-asahil-vēh, rōbān pa-tōjīn, bē-(ē)-awaspārēt; ez ōisān zay-ī-aratēstārān: frātōm arst,—(chun nēza);—daṭīgar kārṭ,—(chun sapsēr);—saṭīgar vazr; chahārōm snavar,—(kamān);—panjōm zēn, awā kōtīr, awā siān ayagēn sar; sasōm kopīn snār bāzā,—

[Awarg gūpt, aē: ez snār pēs kart ēstēt; Mētōmāh gūpt, aē: ez هه kart ēstēt];—

and the nose),—‘khrwastra-kan’ (*khrwastra-destroyer*)—‘mārkan’) (*snakes-destroyer*),—‘srosacharana’—(*which is well-familiar*),—‘mēs ū jivdān’, ‘gōmēza’ sprinkler,—(that into which they keep ‘hom’ and ‘urvarām’ prepared in the ‘hāvan’ (mortar),—‘hāvan’ (mortar) prepared-according to-religious-tenets,—(with a ‘parāhōm’),—(and) the ‘tast’ (plate) pertaining to ‘hom’ and ‘barsom’,—(which is for use with ‘hom,’ ‘barsom’ and ‘zohr-barām’);—

[There is one who says: The ‘tast’ (plate) for straining ‘hom’.”]

**9. “he shall-offer to holy men with sincere piety, as penalty for the salvation of his soul all the implements of a ‘rathaestār’ (warrior); of these implements of the ‘rathaestār’ are:—first, the ‘arst’ (spear),—(like the lance);—second, the knife—(like the sword);—third, the mace;—fourth, the ‘sanwar,’—(the bow);—fifth, the saddle with ‘kotir’ (quiver),—(with thirty iron-headed arrows),—sixth, ‘kopīn’ (the sling) with side-pieces joined by ‘snār,’—

[Awarg said, note: “It is made up in front by ‘snar’; Metomāh said, note: “It is made up with sewing (joining?)”]

awâ slân kôpîn,—(sig);—haptôm zrah; hastôm garivpân, (ân ī ez tara awâz ô zrah bast êstêt); nohôm pêţân,—(ân ī azîr ī zrah dârênd);—dahôm sâlvar,—(tara);—yâzdahôm kamar; dvâzdahôm rânpân,—(دوازده کمر);

10. "(har)visp zay ī-vâstryôsân ô-martân-asôân, pa-asahiîh-vêh, rubân pa-tôjîsn be-(ê)-awaspârêt; ez-ôisân zay ī-vâstryôsân: 'es' 'û' 'ju' û sem, ayôch myâna-chak kanend,—(ân ī ez aês awâz ô jûk(gô?) bast êstêt),—(گاو-وازی-بست) gâv-vazîntâr—(gâv-jûk),—(ân ī) âsîmîn hâvan,—(gô-band, hama awazâr awa ۱۱۳۰ ۳۳۰ kam azîrî),—yavar ī gerţ vaghtân,—(۱۱۳۰ ۳۳۰ ê ī pa dast),—

11. "Kas,—(ân ke ۳۳۰)—paţas kanend kûnend,—(bêl);—aêvak âsîm, aêvak zar."

"Dâtâr ī-gêhân ī-ast-aûmandân, asô! chand ân âsîm?"

with thirty sling (stones);—seventh, the cuirass (armour);—eighth, the 'garivpân' (neck-protector) (halberk),—(that which is tied from the helmet back to the armour);—ninth, the 'petân' (tunic),—(that which is kept under the armour);—tenth, the 'sâlvar' (head-protector),—(helmet);—eleventh, the girdle, and twelfth, the thigh-protector,—(دوازده کمر).

∴10. "*He* shall-offer to holy men, with sincere piety, as penalty for *the salvation of his* soul, all the implements of 'vâstryôsân' (cultivators); of these implements of 'vâstryôsân's' are:—

'es' 'û' 'ju' û sem (*the plough?*)—also one *by which* they dig furrows.—(that to which *bullocks* are tied back in yoke),—'gâ-sang' (ox-goad) and 'ârâsik' (yoke-collar ۳۳۰),—bullock-whip, ۳۳۰-bullock's collar-strap, (that one) stone mortar,—(cattle-stall, and all implements more or less in use therein),—round headed grain-pounder,—(a hand-mill for grinding).

∴11. A spade (hoe)—(that which is a mattock)-by which *they* dig and make,—(a well),-one of silver, one of gold.

"*Oh* holy Creator of *the* material world! the silver-one of what *value?*"

Az-as gūpt Aûhr-mazd, (ku): chand asp gōsn pahak-é—
(barisn).

“Dātār ī-gêhân ī-ast-aûmandân, asô ! chand an zar ?”

Az-as gūpt Aûhr-mazd, (ku): chand aûstar gōsn pahak-é—
(vacha-é).”—

12. “Jûy tachâ âw (bê)-ô-marțân-asôân, pa-asahîh-vêh,
rûbân pa-tôjîsn bê(ê)-awaspârêț.”

“Dātār ī-gêhân ī-ast-aûmandân, asô ! chand ân jûy ?”

Az-as gūpt Aûhr-mazd, (ku): pâ-bâlâ pâ-pahanâ.”—

[Aêțûn chun êstôt. Hast ke aêțûn gûyêt, aê:]—

13. “Zamî kêsn-zâr ô-marțân-asôân, pa-asahîh-vêh, rûbân
pa-tôjîsn bê(ê)-awaspârêț.”

“Dātār ī-gêhân ī-ast-aûmandân, asô ! chand ân zamî ?”

Az-as gūpt Aûhr-mazd, (ku): “chand ôisân âw (tâ)-dô-bâr,

Thereupon replied Ohrmazd, (that): “As much as the value
of a young horse,—(*a riding one*).”

Oh holy Creator of *the* material world ! the gold-one of
what *value* ?”

Thereupon replied Ohrmazd, (that): “As much as the value
of a young camel,—(*a young-one*).”

**12. “*He* shall-offer to holy men with sincere piety a
flowing stream as penalty for *the salvation of his* soul.

“*Oh* holy creator of *the* material world ! the stream of
what *expanse* ?”

Thereupon replied Ohrmazd, (that): “*One* foot high and
one foot wide,—(thus as it is).

[*There is one* who thus says, note:]

**13. “*He* shall-offer to holy men, with sincere piety, a
piece of arable land, as penalty for *the salvation of his* soul.”

“*Oh* holy Creator of *the* material world ! the land of what
size.”

Thereupon replied Ohrmazd, (that): “As much as those
waters (in) two shifts,—(in both the directions with double

(pa-dō arakīh, pa-dō-kānakīh), awar-pa-bālin frāz-(ham)-būt,—
“m-a-th-aw-y-r !—”

14. “Mān-ē gavastān (and) nōhō hāsr, nōhō namaṭ,—
(ku-s āpōhr nōhō tech awar satīṭ),—ō-martān-asōān, pa-asahīh
vēh, pa-rūbān pa-tōjīsn bē-(ē)-awaspārēt.”

“Dātār ī-gēhān ī-ast-aūmandān, asō? chand ān mān?”

Az-as gūpt Aūhr-mazd, (ku): “dvāzdah vitast (ān ī) awar-
tōm, nōhō vitast (ān ī) miyāna, sas vitast (ān ī) nī-tōm, gās-
(ē ī) khūp (vi) start awā bālisn (ē),—(bōp-ē bālisn (si) ē-tā),—
ō-martān-asōān pa-asahīh-vēh, rūbān pa-tōjīsn bē-(ē)-
awaspārēt.”

15. “Kanīk-ē ī a-skand,—(ku, dūrēst),—an-awar-rapt,—
(ku, nē kāt-ēstēt),—ō-martān-asōān, pa-asahīh-vēh, rūbān pa-
tōjīsn, bē-ē-awaspārēt”.

Dātār ī-gēhān ī-ast-aūmandān, asō! kātār ān kanīk?”

springs), were gathertogether onwards over *that* pedestral
(spot), (m-a-th-aw-y-a).”

**14. “*He shall-offer to holy men, with sincere piety, as
penalty for the salvation of his soul, a house with cattle fold,
(as much as of) nine hāsar’s expanse and of nine ‘namats’
(roofs),—(that-is, whose ‘apōhr’ (vestibule) is supported upon
arches (tapu).*

“*Oh holy Creator of the material world! the house of
what dimensions?*”

Thereupon replied Ohrmazd, (that): “A house with the
uppermost *part* 12 fathoms, the middle 9 fathoms, *and* the
lower-most 6 fathoms,—well-bespread with cushions,—(carpets
and three-ply cushions),—*he shall-offer to holy men, with
sincere piety as penalty for the salvation of his soul.*

**15. “*He shall-give-in-marriage to holy men, with sincere
piety, as penalty for the salvation of his soul, an undeflowered
maiden,—that-is, a perfect one),—not gone over,—(that-is who,
has not been cohabited).—*

“*Oh holy Creator of the material world! What sort of
that maiden?*”

visp-acha vatarih 1 pa sugān awar bawēt;
dō-nôhō martān asōān (ê) vâstarinêṭ,—(ku-sân sîr bê-kûnêṭ)—
pa-gôst kh^varîsn,—(nân), (û) hûr maya:—

[Aê: ān-icha pa har chi kûnêṭ sîr sâyêṭ; in, be ka pa in
sîr kûnêṭ tâ nê sâyêṭ].—

18. = VIII 107, lines 3—8.

PÂNJDĀHÔM PARGART BÛN

1. "Chand ôisân kûnisnân-varzîsn ke (andar) ahû-i ast-
ânuand varzând, (ku kûnênd), (ka) fra-nâft, (ku kart), a-
patît, (ku-s nê pa-patît), an-aûlâ-varzît, (ku nê-vichârṭ êstêṭ),
ez-ân (ân) kûnisn-varz aêṭûn bawênd tanâ-pôhrî,—(bawêṭ ka
Dîn bawêṭ ka marg-arzân)."—

of 𐬨𐬀), which are imperceptible (invisible), of putrification.
(and) of all those diseases to which dog-kind is susceptible.

"he shall-give-nourishment to twice-nine (eighteen) holy
men.—(that-is, he shall make them satiated with food),—of
meat, eatables (bread),—(and) strong drink and health giving
wine.

[Note: that-also which he-does for everyone, is to be
so done that he may become satisfied; this that this one is
satisfied and not the other, will not do.]

**18 = VIII 107, lines 3—8.

COMMENCEMENT OF THE FIFTEENTH PARGART

**1. Zaratust asked of Ohrmazd: "Oh, spirit Beneficent
of the material world, how many are these perpetrated-deeds,
which people commit (in) this material world,—(that-is, they
practise),—(when) emanated from them, (that-is, committed
by them) which are unatoned for, (that-is, for which they do
not repent), unatoned for (that-is, have not been repented
for), by which (those) perpetrators-of acts become thus
'tanâpôhr' sinners,—(it may be, although according to scrip-
tures, may become as 'margarzân' sinners).

2. Az-as gūpt Aūhr-mazd, (ku): "Panj, asō Zaratūst !—(Aē: dānar-ē panj gūyēt).—

"Fra-tōm ez-ōisān kūnīsnān ka varzānd martōm, ke mart asō ō-(ōi)-hān kāma,—(ke kāma nē ān-i ēmā),—hān dātastān,—(ke dātastān, nē ān-i ēmā),—i-kas dat,—(aē): sakhun (ī ōisān hama kas)—ākās aētūn pa-(ān-i)-kh^vēs khraṭ,—(ku: dānēt ku vinās-ē),—bē-rawēt,—(dārisn kūnēt ku-khraṭ),—ez-ān kūnīsn-varz aētūn bawēnd tanā-pohr,—(bawēt ka Dīn bawēt ka marg-arzān).—

3. "Datīgar ez-ōisān kūnīsnān ka varzānd martōm, ke sag pasūs-hōrūn ayūp vīs-hōrūn ast a-hamart dāt ayūp (ān)-ī garm kh^varīsn :

4. "Agar-icha ōisān ast andar-dandān.....(ayūp) andar-galū vi-dāt, ayūp ān garm kh^varīsn astāma 𐬀𐬀𐬀 ayūp hūzvān

**2. Thereupon replied Ohrmazd, that: *Oh, holy Zaratust! they are five*,—(note: *he mentions of five types*)

The first of these acts which men commit *is that* when they *impeach* a holy man of-being-of different persuasion,—(that-*is*, his belief *is not the same* as ours),—being of different religious judgments,—(that-*is*, his judgments *are not the same* as ours),—*being* of low-calibre,—(that-*is*, the speech is altogether of low calibre,—well-knowing thus by his own common sense,—(that-*is*, he knows that *it is* a sin),—*and* still persists,—(notwithstanding his own common sense, goes on doing it),—*then* by perpetration of such-an-act, the committer of-the-act thus becomes a 'tanāpohr' sinner,—(it may be, although according to scriptures may become as 'margarzān' sinner).

**3. The second of those acts which men commit *is that* when one gives a hard (unchewable) bone or very warm food to a 'pasus-horun' (shepherd) dog or a 'vis-horun' (street-guard) dog.

**4. And if also those bones get stuck up in the teeth..... (or) in the throat, or that warm food scorches his mouth (𐬀𐬀𐬀) or his tongue, *and by which* act he becomes afflicted, *and* if

dazêṭ, ez-ān (bê) rêšêṭ, agar (ez) ān bê rêšêṭ,—(ku bê-āyet, pas mîrêṭ),—ez-ān (ān) kûnîsn-varz aêṭûn bawêṭ tanâpôhr,—(bawêṭ ka Dîn bawêṭ ka marg-arzân).—

5. “Satîgar ez-ôisân kûnîsnân ka varzând martôm, ke sag-(i) a-pûs zanêṭ ayûp 𐭮𐭥𐭥𐭥,—(ku-s ez pas i ôi dôbêṭ),—ayûp khrôsinêṭ—(ku-s vâng ez pas kûnêṭ),—ayûp pazdînêṭ,—(ku-s dast ez pas skâwêṭ);—

6. “Agar-icha ān-(ke) sag pa-𐭮𐭥𐭥𐭥 ayûp chāh ayûp vēm ayûp rûṭ 𐭮𐭥𐭥𐭥 ayûp ô-âw-i nâva-(tâk) aûptêṭ, ez-ān (bê) rêšêṭ, agar (ez) ān bê rêšêṭ,—(ku, bê-āyet, pas be-mîrêṭ),—ez-ān (ān) kûnîsn-varz aêṭûn bawêṭ tanâ-pôhr,—(bawêṭ ka Dîn bawêṭ ka marg-arzân).

7. “Chahârom ez-ôisân kûnîsnân ka varzând martôm, ke nâîrîk chîhar-aûmand dakhsa-aûmand i khûn-aûmand sûsar awar frâz-helêṭ, ez-ān (ān) kûnîsn-varz bahond tanâ-pôhr.

(from) which *he* becomes mortally wounded,—(that-is, *it* may so happen that he dies),—*then*, by such-an-act, the committer-of-the-act thus becomes a ‘tanâpôhr’ sinner,—(it may be, although according to scriptures may become as ‘margarzân’ sinner).

**5. The third of those acts which men commit *is that* when one strikes a pregnant bitch or drives her away,—(that-is, he runs after her),—or makes a loud roar—(that-is, he makes a loud shout after her),—or stamps upon the ground,—(that-is, claps behind her with hands);—

**6. “and if, that one (who *is a*) bitch falls into a 𐭮𐭥𐭥𐭥, or a well, or a valley, or a river (𐭮𐭥𐭥𐭥) or into flowing water, and by that act, gets afflicted, and if (from) which becomes mortally wounded,—(that-is, *it* may so happen that she dies thereafter),—*then*, by such an act, the perpetrator-of-the-act thus becomes a ‘tanâpôhr’ sinner,—(it may be, although according to scriptures may become as ‘margarzân’ sinner).

**7. “The fourth of those acts which men commit *is that* when one discharges his semen over a woman who *is* with menstrual spots, with menstrual symptoms, and with blood-discharge,—*then*, by such an act, the perpetrator-of-the-act becomes a ‘tanâpôhr’ sinner.

8. 'Panjôm ez-ôisân kûnišnân ka varzând martôm, ke nâîrîk a-pûs, (ôî-cha) pêminîta,—(ke sîr andar pîstân),—(ôî-cha) 1-a-pêminîta,—(ke nêst sîr),—sakht,—(ka-s hân-icha paṭmāna paṭas bê-nê-sawêt),—pês-(as) sūsar awar frâz-helêt. ez-ân (bê) rêset, agar (ez) ân bê rêset,—(ku, bê-âyet, pas bê-mîrêt),—ez-ân (ân) kûnišn-varz aêtûn bawênd tanâ-pôhr,—(bawêt ka Dîn bawêt ka marg-arzân)."

[Mart zan-î kh^vês apûstanîh pêminîtagîh nè-kûnišn; ka ez mart gâtan apûstan, vas han kûnišn; ka apôrnâya pa dâya bê-dahêt, sôc nè-kûnišn; mart gâtan han kûnišn; ê chi bawêt ka awâz rasêt, ka apôrnâya bê-mîrêt mart-acha gâtan nè-kûnišn; ân ke az-as apôstan akarz nè-kûnišn; zan môrta sôc pâṭukhsâ ka apôrnâya pa dâya be-dahêt kh^vat sôc kûnêt.]—

**8. "The fifth of those acts, which men commit is that when one discharges his semen, near her and over her, a woman who is pregnant, (also one-who) has developed milk,—(who has milk in her 'breasts),—or (also one-who) has not developed-milk,—(who has no milk)—hard, of advanced-pregnancy,—(when it even by any other means, cannot go away from her),—and by that act, she becomes afflicted, and if (from) which she becomes mortally wounded,—(that-is, it may so happen that she dies thereafter),—then by such an act, the perpetrator-of-the-act thus becomes a 'tanâpôhr' sinner,—(it may be, although according to scriptures may become as 'margarzân' sinner).

[A man should not-have sexual intercourse with his own wife, who has attained pregnancy and has developed milk in her breasts; when after being impregnated by her husband, she should positively so act; until the child is entrusted to a nurse, the husband should not perform the sexual act: when the man should still perform the act it may so happen that the child may get a set-back; when the child happens to die, the man also should not perform the sexual act; that one by whom she is pregnant should not perform the act altogether: it is lawful for the woman whose husband is dead that she may marry a second husband after she has entrusted the child to a nurse.]

9. "Ke ô-kanikān awar-rapêṭ,—(ku-sān han gāyêṭ),—astāyiniṭ raṭān,—(ke andar khāna pētarān, sôé hast),—an-astāyiniṭ-raṭān,—(ke nêst),—bê-dātān,—(ke ez khāna pētarān pa sôé bê-dāt êstêṭ),—û a-bê-dātān,—(awāz an-astāyiniṭ-raṭān),—pūs ôi (andar) dahêṭ, ma (ān)-i-ēmā kanik ez-(ān)-i-marṭômān sarm (bê)-tarêst dastān rawêṭ, û tarêst āw û aūrvar (rawāt pa dastānistān).

10. "Agar-icha ān kanik ez-(ān)-i-marṭômān sarm (bê)-tarêst dastān rawêṭ, û tarêst āw û aūrvar (rawāt pa dastānistān). pa ôi kūnisiṇ varz (awar vinās);—

[Aê: ka pa vaskar pa ê kār awāz nisīnêṭ, as pa jāk dēv-yazayih tanāpōhr-ê andar ô būn bawêṭ, pas vinās ez vinās gâtār; ka-cha-as a-vināsihā gâtêṭ êstêṭ, pas-icha har ān kas ke

*9. "*If one goes over to maidens,—(that-is, who deflowers them),—who are under the protection of their Lords,—(who are in the houses of their parents or have husbands),—or are not under the protection of their lords,—(who are not),—or are given over (betrothed),—(who are given over from the houses of their parents for marriage),—or are not given over (betrothed),—(again not under the protection of their lords),—and gives her a child (into) (her womb),—then let not (that) maiden of ours, through (that) shame of other-people, go into menses by cross (improper) means, and improperly make use of liquid and herbal medicines (and may thus proceed to 'dastānistān').*

*10. "*And-if that maiden,—through (that) shame of other-people goes into menses, by cross (improper) means, and improperly makes use of liquid and herbal medicines (swallows for going to 'dastānistān'), then the perpetrator-of-the-act (becomes highly sinful) by that.*

[Note: when, for this work, she sits back in wilderness, she becomes guilty of demon-worship, on the spot, and originates a 'tanāpōhr' sin by it, and thereafter sin upon sin for the adulterer; if when, the act has been committed without any idea of sinfulness, then thereafter, every one who happens to know it that there is shame in it,

dānēṭ ku sarin az-as bawêṭ as sarin az-as bê-barisn; vas andar var-aûmandih-ê ez in and kas bê barisn, ez pēṭ ū māt ū kh^vāh ez brāt ū scê sardār ū banda parestār, ez kh^vatā bānū; ka-s sarin az-as bê-barēnd; as hama aētūn gūbisin: 'in ez men apūstan; yas nēvak dūs-āramihā dārom'; Ōisān aētūn gūbisin, ku: 'Êmā dānim, avmīn khūp nēvak sahest'; ku-s sarin az-as bōrt, as pas-icha tā ō ān paṭmāna pa sardār dārisn:

'avavata aojanha yatha yat pancha narō'.

Gōgōsnasp gūpt, aē: Ka-s sarin az-as bê-barēṭ, tā an-austōbārih-ê pēṭayinēṭ, pāṭahsā la-s pa sardār nē-dārisn. |—

11. Ke ô-kanikān...tā...(andar) dahet (§ 9 first four lines),—ma (ān)-i-ēmā kanik ez-(ān)-i-marfōmān sarin (bē ān)-i-kh^vēs gawr resēt,—(ku rīṭa bê-awa-kanēṭ);—

should so behave as to take away *the sense of* shame from her; in any doubtfulness about it, this much one should-try-to-take-away (dispel): by the father and the mother and the sister, by the brother and the husband *who is the* lord and house followers, servants, by the Mistress of the house; and when they have removed the sense of shame from her, they all should address her thus: "For this pregnancy, I shall keep you well with love." They should also say thus: "We know it and we shall regard you very well." Then thereafter upto when her shame be got removed from her she should be supervised by these proper-means.

(Av.)—With as much strength as that of five men.

Gōgōsnasp said that: "Then *the sense of* shame be got removed from her, as long as she exhibits unsteadiness; then *after* it is not necessary to supervise her.]

**11.(first four lines of § 9.).....

.....and gives her a child (into *her womb*),—then let not (that) maiden of ours, through (that) shame of other-people, inflict injuries (to that) womb of hers,—(that-*is*, throw away the child);—

12. “Agar-icha ān ke kanik ez-(ān)-ī martōmān-sarim bē (ān)-ī-kh^vēs gawr rēsēt, pētārān āstarinēt,—(pēt mat ān-ī ōi), —pētārān rēsēt,—(ān bawēt ka-sān patīrapt ēstēt),—pēt (ān-ī ōi) rēsēt-ach rēs tōjēt pa-bōtyō-varst tōjīn”.—

[Gātār, ka-s pa vināskārīh gāt ēstēt, ka-s sī sat bē-dāt, bē ka-s apōrnāya awāz dahēnd tā pāṭakhsā ka-s parvarīsn nē-dahēt; vas ziyāna apūstunh nē-bawēt nē-vichārīsn; ka-s apōrnāya awāz dahēnd, as pāṭakhsā bawēt nē patīrapt; vas ziyāna apūstunh bawēt han vichārīsn; tā pēt ziyānda, hama ka-s awāz dahēnd, nē pāṭakhsā bē ka awāz stānēt. Ka pēt mirēt, awāz dātan kār nēst; ka gātār mort vas awāz dahēnd; martōm pa dūta-ī gātār nē pāṭakhsā hend bē ka awāz stānēt, vas nēvak

*12. “And-if that one who is a maiden, through (that) shame of other-people, inflicts injuries to (that) womb of hers then she makes-guilty her parents,—(father and mother of that *maiden*); if the parents inflict injuries,—(it so happens when they have concurred *in that matter*),—the father (of that *maiden*), also for the infliction of the injuries should atone for it by the penalty of ‘bōtyō-varst’ crime.

[When *the* adulterer, has committed the act, with sinfulness, and when he has paid a *penalty* of 300 (*derams?*), except that *the* child is given back to *the* mother, it is proper when he does not give for the nurture of *the* child; if by the act, *the* woman¹ does not attain pregnancy, he may not expiate; when they give back the child to him it may be proper but not an acceptable act; if he makes *the* woman¹ pregnant, then he should positively expiate for it; as long as *the* father is living, all what they give back is not proper except that he carries *it* away back. When *the* father dies, there is no use to give back. When *the* adulterer dies, they give it back. It is not proper for *the* members-of-the family of *the* adulterer,

* 1. The word ‘ziyāna’ means a woman (life-giver) but if the word is taken as ‘*zēgin*’ meaning harm or injury—the translation would be—

“if there is no harm done by pregnancy, he may not expiate; but if there be harm done by pregnancy, then he has positively to expiate”.

dûsârmihâ han dârênd, ku bahar bakht awâz gomêzish.
bahar-i ôi han dahishn.]—

13. “Ke ô-kanikân...tâ...(andar) dahêţ (§ 9 first four lines),—
agar icha gûyêţ ân ke kanik, (ku): ‘pûs ê, mart! (ya-t) varzît’.
—(aê: ‘ez tô apûstan hom’); agar-icha aêţûn gûyêţ ân mart,
(ku): ‘(ez) ân ‘hân’ân, (rasn) zivish(ziyâna?)-zênîtârân,—(ke
zivandagîh-i martômân kâhênd),—(ham)pôrs’;

14. “Aêţûn ân ke kanik ô-‘hân’ ôisân ziyâna zênîtârân
(ham)-pôrsêţ; ân (ke) hân ‘frâz-barêţ mang ayûp sêţ,—
(aevak ân-i Vistâsp-ân, aevak ân-i Zaratûstân),—zanêţ,—(ku
andar askômb bê-awazanêţ),—ayûp frâz-awakanishn,—(ku
bê-âyêţ pas be-murêţ),—ayûp katâr-ach-ê (ân)-i bê-tâchishn-

unless they carry it away back, and positively keep it
with good affection; and when inheritance is distributed
the child should be again included, and its share should
be positively given.]—

***13. (.....first four lines of §. 9.....)

.....and gives her a child (into *her womb*); and-if she,
who *is* the maiden, says, that: “*Oh man!* this child is
procreated (by-thee),—(note: I am pregnant by you)”;
and if that man thus says, (that): “Inquire¹ about and
consult ‘hân’, *old women* (nurses),—women well-versed in
means for abortion,—(who destroy lives of men).”

***14. *And* thus that one who *is* a maiden enquires² about
and consults those old women well-versed in means for
abortion, *and* that one (who *is*) a ‘hân’ brings forth (*advises
use of*) some narcotic or some abortifacient (sêţ),—(the one
such-known as ‘vistâspân’, *and* the other such-known as
‘zaratûstân’),—*and* kills—(that-*is*, destroys *the fetus* in the
womb).—or *practises* the-act-of-throwing-out *the fetus*,—(that-
is, it may come out *and* then may die),—or *makes use of*

1. The Avesta word ‘jijishanuha’ does not seem to have been translated into Pahlavi.

2. The Avesta word ‘jijishâiti’ does not seem to have been translated into Pahlavi.

aûmand aûrvar,—(dârû-ê, chis-ê);—(ku), pa-ê pûs (bê)-marô-chînîť.

“Aêťûn ân ke kanîk pa-ân pûs bê-marôchinêť; bâvand pa-ôisân kûnîsn-warż (bawênd) mart ū kanîk ū ‘hân’.”—

[Zan-i apûstan و نه-setânîsn; vas dâk nè nîhîsn; vas و نه-kûnîsn; vas و نه-kûnîsn; vas dârû و نه-kh'arîsn; vas dârû nisâsta nè-kh'arîsn. Ka ô gân mať êstêť dârû têz pâťakhsâ kh'arťan.

Gôgosnasp gûpt, aê; ‘Ka-s aêvak bâr gât, vas kâr ô dârû apûstan gâs.】—

15. “Ke ô-kanîkân...tâ...(andar) dahêť, (§ 9 first four lines). —(vas) hama ez-ân sardârih-ê kûnêť tâ ka ân ke apôrnâya aûlâ-rasêť.

16. “Agar-(as) nè sardârih barêť, aêťûn ân ke apôrnâya

any whatsoever of those herbs, *which have the property to flow-out-the-fetus*,—(some sort of medicine, some such thing);—(that-*is*) by such *means* may destroy the child.

Thus that-one who *is a* maiden, may kill the child by those means; (*and thus*) those perpetrators-*of-those* acts.—the man, the maiden, and the ‘hân’ (become) alike (*equally guilty*).

[A pregnant woman shall not go into mourning (lamentations?); she shall not be branded; she shall not be worried; she shall not use medicines-for-the-back; she shall not take medicines producing excitement; she shall not take wine prepared from wheat-starch (و نه-ج و نه). When *the fetus* has come to life it is proper to drink strong wine.

Gogospasp said, that: When once she cohabited, *it is* useful to apply medicine to her genitals.】—

**15.first four lines of § 9.....

.....and gives her a child (into *her womb*). (he) shall do altogether the guardianship from that *time* until that child grows up.

**16. “If (he) does not take up the guardianship, *and* thus that child through improper guardianship gets injured,

ez-adāpīhā-sardārīh rēsēt, bê (ān)-ī-ōi rēsīt-(ach) rēs tōjēt pa-
bōtōvarst tōjīsn."

17. "Dātār ī-gēhān ī-ast-aūmandān, asō! agar-(icha) frāz
rasēt, (ku) andar satēt varzīsn (apōrnāya-ē), (as) ke ez-Mazd-
yastān sardārīh barēt?"

18. Az-as gūpt Aūhr-mazd, (ku): "Kê ô-kanīk awar-
rapēt,—

[An ham Gōgōsnasp gūpt, aē: "Andar var-aūmandīh-ē
kūnēt, rūmīsn-ē kūnīsn, vas andar ô būn kūnīsn].—
astāyīnīt-raftān,...tā...(andar) dahēt, (§ 9, first four line),—(vas)
hana ez-ān sardārīh-ē kūnēt tā-ka ān-ke apōrnāya aūlā-
rasēt;

19. "Agar-(as) nē sardārīh barēt, aētūn ôi (har)visp
matākān frāz-sawīsn,—(ku-s ē kār ô kūnīsn),—dō-petīstān

then for those inflicted injuries, he shall expiate with the
penalty of 'boṭōvarst' crime."

**17. *Oh holy Creator of the material world! If the time
for parturition again comes-up, (that-is), going through the
lying¹-in-act—(begetting a child to her), who, from amongst
the Mazdayasnāns, shall undertake (her) guardianship?"*

**18. Thereupon replied Ohrmazd, (that): "He who goes
over to the maiden."—

[This also Gogosnasp has said, that: "If it has been done
under doubtful circumstances, then they shall rejoice,
and it shall be done from the beginning.]

.....first four lines of § 9 and the last line § 15.....

.....gives her a child (into *her womb*), (he) shall take
up altogether the guardianship from that *time* until that
child grows up."

**19. "If (he) does not take up the guardianship, then all
the matrons shall come forward,—(that-is, they shall do this

1. andar satēt varzīsn=lying-in act.

chahār-petistān: ān dō-petistān ke kanik, (ān) chahār-petistān (ke) sag."

20. "Dātār ī-gēhān ī-ast-aūmandān, asō! Agar-icha frāz-rasēt, (ku), andar satēt varzīšn (sag), (as) ke ez-Mazd-yastān sardārīh barēt?"

21. Az-as gūpt Aūhr-mazd, (ku): "Ke ez-ōi nazdist mām aūlā-dāt (ēstēt),—(ku, khāna dara nazd),—(as) pa-ōi awar sardārīh; (vas) hama ez-ān sardārīh barēt, (tā) ka ān ke sag aūlā-rasēt.

22. "Agar-as nē sardārīh barēt, aētūn ōisān sag ez-adātihā sardārīh rēsānd, bē (ān)-ī ōisān rēs-(acha) rēsēnd tōjēnd pa bōtōvarst tōjīšn."—

[Aē: In sag-ē pa rās ī satr būt ēstēt; aēvak ez khāna dara nazd ōi bē-parvarīšn; ka mīrēt, ōi bē-barīšn; ān ī pa

work),—for two-legged-ones and for four-legged-ones;—that two-legged-one, the maiden and (that) four-legged-one, the bitch."

**20. "Oh holy Creator of the material world! Also-if she attains *parturition*, (that-is), going through the lying-in-act (for the bitch), who, from amongst the Mazdyasnāns, shall undertake (her) guardianship?"

**21. Thereupon replied Ohrmazd, (that): "(The one) amongst them, who (has) erected his house, nearest—(that-is, whose house-door is near);—he shall take-up over (her) the guardianship for that; (he) shall take up altogether the guardianship from-that time (until) that puppy grows up.

**22. If he does not take up the guardianship, and thereby those dogs, through improper guardianship, get afflicted, and by the injuries they even get wounded, then for (that), they shall expiate with the penalty of 'bōtōvarst' sin.

[Note: the bitch has been along the road to the-town; and one, whose house-door is near, shall nourish her; if she dies, he shall make arrangements for carrying her away. According to 'Aúspārōm' Nask, any-one-soever

nazdist Aûspârûm aê-chand hend ak-vîn dara râst har aêvak si sap bê-parvarisn; pas, ka tubāngarih pêtâ, bê ô ôi ī tubāngar awaspârisn; ka nê bê ô ôi ī vêh awaspârisn.

Gogosnasp gupt, aê: “hama bê ô ôi ī vêh awaspârisn”.

Ān ī pa jāk ham-barisn, asân pa akvîn bê-parvarisn; ka bê-mîrêt, asân pa ham bê-barisn. Ān ī pa jāk ham barisn, Am nê rôsana ku aêtûn bawêt chun pa râs ī satr ayûp aêtûn bawêt chun pa jāk ham barisn.]

23. “Dâtâr ī-gêhân ī-ast-aûmandân, asô! agar-icha ān (ke) sag andar-aûstra-stân frâz-rasêt, (as) ke ez-Mazd-yastân sardârih barât?”

24. Az-as gûpt Aûhr-mazd, (ku): “Ke ān aûstrastân aûlâ-dât,—(ku, ôi kartî ôi-ī kh^vês),—ayûp aûstra-stân (nê ôi

who is nearest, right at *the* door, at once shall well nourish every one *of them* for three nights; *and* thereafter, when one *with* better means is found out, *the* work should be entrusted to that abler man; when no such *abler one is available*, the work should be entrusted to some other good-man.

Gogosnasp said, note: “Every thing should be entrusted to that other good-man.

That shall be carried away, on the spot, together (in partnership), *and they* shall be nourished altogether (simultaneously); when *they* happen-to-die, *they* shall be carried away together (in partnership). “That *they* shall be carried away on the spot together (in partnership)’ is not clear to me; that-*is*, it may so happen, when along *the*-road to *the*-town or it may so happen when they shall carry away, on the spot, together (in partnership).]

**23. “*Oh* holy Creator of *the* material world! And if that one (who *is*) a bitch attains *the state of* parturition in camel-stalls, who from amongst the Mazdayasnâns ought to take up (her) guardianship?”

**24. Thereupon replied Ohrmazd, (that): “*The-one* who erected those camel-stalls,—(that-*is*, *he* built them for him-

karṭṭ bê ô kh^Vês), vas pa ôi awar sardârih; (vas) hama ez-ân sardârih barêṭ, (tâ) ka ân ke sag aûlâ-rasê.

25. = § 22, first para.

26. "Dâtâr î-gêhân î-ast-aûmandân, asô! agar-icha ân (ke) sag andar-aspa-stân frâz-rasêṭ, (as) ke ez-Mazd-yastân sardârih barâṭ?"

27. Az-as gupt Aûhr-mazd, (ku): "Ke ân aspa-stân aûlâ-dât,—(ku ôi karṭṭ ôi kh^Vês),—ayûp aspa-stân (nê ôi karṭṭ bê ô kh^Vês)—vas pa ôi awar sardârih; (vas) hama ez-ân sardârih barêṭ, (tâ) ka ân ke sag aûlâ-rasê.

28. = § 22, first para.

29. "Dâtâr î-gêhân î-ast-aûmandân, asô! agar-icha ân (ke) sag andar gô-stân frâz-rasêṭ, (as) ke ez-Mazd-yastân sardârih barâṭ?"

self),—or those camel-stalls, (not b^uilt them for himself), he *has taken up* for gurdianship; (he) shall take-up the guardianship wholly, from-that-time (until) those puppies grow up."

**25. = same as § 22 (first four lines)

**26. "Oh holy Creator of *the* material world! And-if, that-one (who *is*) a bitch attains *the state of* parturition in horse-stables, who from amongst the Mazdayasnâns, ought to take up (her) guardianship?"

**27. Thereupon replied Ohrmazd, (that): "*The-one* who erected those horse-stables,—(that-*is*, built them for himself),—or those horse-stables, (not built them for himself), he *has taken up* for guardianship; (he) shall take up guardianship wholly, from-that-time (until) those puppies grow up."

**28. = same as § 22 (first four lines).

**29. Oh holy Creator of the material world! And-if, that-one (who *is*) a bitch attains *the state of* parturition in cow-stalls, who from amongst the Mazdayasnâns, ought to take up (her) guardianship?"

30. Az-as gūpt Aûhr-mazd, (ku): "Ke ān gō-stān aûlâ-dât,—(ku, ôi kart̥ ô kh^vês),—ayûp-as ān gō-stān (kart̥ ô kh^vês ayûp-as né-kart̥ be-ô-kh^vês),—vas pa ôi awar sardârih; (vas) hama ez-ān sardârih barêt, (tâ) ka ān ke sag aûlâ-rasê.

31. = § 22, first para.

32. "Dâtâr ī-gêhān ī-ast-aûmandān, asô! agar-icha ān (ke) sag andar-pahast frâz-rasêt, (as) ke ez-Mazd-yastān sardârih barât?"

33. Az-as gūpt Aûhr-mazd, (ku): "Ke ān pahast aûlâ-dât,—(ku, ôi i kart̥ ô kh^vês),—ayûp-as ān pahast hast,—(né ôi kart̥ bê ô kh^vês),—(as) pa-ôī awar sardârih; (vas) hama ez-ān sardârih barêt, (tâ) ka ān kê sag aûlâ-rasê.

34. = § 22, first para.

35. "Dâtâr ī-gêhān ī-ast-aûmandān, asô! agar-icha ān

****30.** Thereupon replied Ohrmazd, (that): "*The-one* who erected those cow-stalls,—(that-is, built them for himself),—or those cow-stalls, (built for himself or not built for himself),—*but* he *has taken* up for guardianship; (he) shall take-up guardianship wholly, from-that-time (until) those puppies grow up."

****31.** =same as §. 22 (first four lines).

****32.** "*Oh* holy Creator of *the* material world! And-if, that-one (who *is*) a bitch attains *the state of* parturition in cattle-pen, who, from amongst the Mazdayasnāns, ought to take up (her) guardianship?"

****33.** Thereupon replied Ohrmazd, (that): "*The-one* who erected those cattle-pens,—(that-is, built them for himself),—or those cattle-pens are,—(not built them for himself),—*but* he *has taken* up for guardianship; he shall take up guardianship wholly, from-that-time (until) those puppies grow up."

****34.** =same as §. 22 (first four lines).

****35.** "*Oh* holy creator of the material world! And-if, that-one (who *is*) a bitch attains *the state of* parturition in

(ke) sag andar-aûlâ-dêziť frâz-rasêť,—(aêťûn pas ê),—(as) ke ez-Mazd-yastân sardârih barâť?”

36. Az-as gûpt Aûhr-Mazd, (ku); “Ke ân aûlâ-dêz aûlâ-dêziť,—(ku han karť ô kh^vês),—ayûp-as ân aûlâ-dêziť hast,—nê ôi karť bê ô kh^vês),—(vas) pa-ôi awar sardârih; (vas) hama ez-ân sardârih barêť, (tâ) ka ân ke sag aûlâ-rasê.

37. = § 22, first para.

38. “Dâťâr i-gêhân i-ast-aûmandân, asô ! agar-icha ân (ke) sag andar-farôť-kanisnih frâz-rasêť,—(sargin-dân-ê),—(as) ke ez-Mazd-yastân sardârih barâť?”

39. Az-as gupt Aûhr-mazd, (ku): “Ke ân-farôť-kanisnih farôť-kand,—(kû, ôi kand ô kh^vês),—ayûp-as ân farôť-kanisnih hast,—(ôi né-kand bê ô kh^vês), (as) pa-ôi awar sardârih, (vas) hama ez-ân sardârih barêť, (tâ) ka ân ke sag aûlâ-rasê.

high superstructures,—(thus thereafter),—who, from amongst the Mazdayasnâns ought to take up (her) guardianship?”

**36. Thereupon replid Ohrmazd, (that): “*The-one* who erected those superstructures,—(that-is, positively built *them* for himself),—or those superstructures are,—(not built for himself), but has guardianship over them; (he) shall take up guardianship wholly, from that-time (until) these puppies grow up.”

**37. = same as § 22 (first four lines).

**38. “Oh holy Creator of *the* material world ! And-if, that-one (who *is*) a bitch, attains *the state of* parturition in an underground pit,—(a pit for refuse etc.),—who, from amongst the Mazdayasnâns, ought to take up (her) guardianship?”

**39. “Thereupon replied Ohrmazd, (that): *The-one* who dug out that underground pit,—(that-is, dug it out for himself),—or that underground pit is, (not dug out for himself) *but* has guardianship over it; (he) shall take up guardianship wholly, from-that-time (until) the puppies grow up.”

40. = § 22, first para.

41. "Daȥâr ī-gêhân ī-ast-aûmandân, asô! agar-icha ân (ke) sag awar pa-mîyân vâstar frâz-rasêȥ,—(as) ke ez-Mazd-yastân sardârih barât?"

42. Az-as gûpt Aûhr-mazd, (ku): "Ke ân vâstar aûlâ-dêzît, —(ku, ôi kest bê ô kh^vês,—ayûp-as ân vâstar hast,—(î nè ô kest bê ô kh^vês),—(as) pa-ôi awar sardârih,—

[Aê: han pêtâyênd ku petiyâra ô bar rasêȥ, ô darûyîndâr maȥ bawêȥ, ân î ô bûn rasêȥ ô fsag.]

43. "Bê-cha ôi (ân-î) ô-gâs-(ê) barêȥ 𐬔𐬀𐬎𐬎𐬎 (𐬔𐬀𐬎𐬎𐬎), (ân) ayûp kaȥâr-ich-ê (ân)-i-vistarîsn-aûmand (aûrvar sûpta é frapa ê), (vas) hama ez-ân sardârih kûnêȥ, (tà) ka ân ke sag kh^vês-zên kh^vês-sûr bawând.

44. "Daȥâr ī-gêhân ī-ast-aûmandân, asô! ka ôisân sag kh^vês-zên kh^vês-sûr bawând?"

**40. = same as § 22 (first four lines).

**41. "*Oh* holy Creator of *the* material world! And-if, that-one (who *is*) a bitch attains *the state of* parturition in the middle of *a heap of* cattle-pasture, who, from amongst the Mazdayasnâns, ought to take up (her) guardianship?"

**42. Thereupon replied Ohrmazd, (that): *The-one* who piled-up *the heap of* cattle-pasture,—(that-*is*, cultivated it for himself),—or that pasture is,—(he did not cultivate for himself),—with him for guardianship over it;—

[Note: it is positively revealed that the adversary may come up to the produce which has accrued to the cultivator, and that may lead to originating of difficulties (troubles).]

**43. Also-they shall carry to that place under-cover of felt (*vanaza*), (that) or whatsoever of those things which can be spread out (*mat*), (a wicker-basket or a '*frapa*'), and perform guardianship, (until) the puppies become *capable of* self-defence *and* self-feeding."

**44. "*Oh* holy Creater of *the* material world! When do those puppies become *capable of* self-defence *and* self-feeding?"

45. Az-as gūpt Aûhr-mazd, (ku): "Tâ ôisân sag dô hapt mân pêramûn (bê) tôkhtâr bawend; pa-kâma, pas, frâz-(ê)-helêt pa-zamestân aêtûn pa-hâmin. Sas mâh sag srâyisn,—(ku-s pânayih jvîtar âwâyet karṭan),—hapt sâl apôrnâya. Âtas ī-Aûhr-mazd pûs hama, nâîrik (hama).—

[Aé: tâ-s pa in puṭmâna bê tûbân sûtan, hama ka be-sawêt né pâtakhsâ bê ka awâz âvôrêt; tâ sas mâh hama ka bê-sawêt, né pâtakhsâ bê awâz hestan; ka zim farôt êstêt, as in ayiyâr-aûmandih ez pês pêta hama han kûnisen.

46. "Dâtâr ī-géhân ī-ast-aûmandân, asô! agar (ez-ôisân)-kâma-hât Mazd-yastân (ân) zivanda—(sag)—dakhsa masînêt, —(gawr karṭan), chun ôi,—(vinâs râ, ku tâ né-bawât),—varzând ôisân ke Mazd-yast (hend)?"

47. Az-as gūpt Aûhr-mazd, (ku): "Aêtûn ôi—(vinâs râ,

**45. Thereupon replied Ohrmazd, (that): "Until those puppies are able to run freely round about fourteen houses; at-will, *thereafter*, they may be left alone in winter as well as in summer; a puppy should be nourished for six months,—(that-is, it-ought to be taken care of individually);—a human child *should be taken care of for* seven years. The woman should be (wholly) *taken care of* similar to 'Âtas' son of Ohrmazd."

[Note: until they are able to go upto this measure, all when they go *beyond this measure*, it is not proper, except that they are brought back; until six months elapse completely, it is not proper to leave them alone; when winter (?) has been on, this assistance ought to be positively similarly rendered *to them* as is previously declared.]—

**46. "Oh holy Creator of *the* material world! If those Mazdayasnâns are desirous of rubbing symptoms-of-life into the bitch,—(covering the bitch),—how shall they, who (are) Mazdayasnâns act (for the sin),—(so-that, it may not be)?"

**47. Thereupon replied Ohrmazd, (that): "Thus that—(for *the* sin),—(so that, it may not be)—these Mazdayasnâns

ku tâ nê bawâť),—ôisân Mazd-yast in zamî pa-farôť-kanisnih farôť-ê-kanênd andar-miyân-pahast, (tâ-ô)-miyân petistân (ka) sakht-zamî, (tâ-ô) mart-miyâna (ka) narm.

48. “Fra-ťom-(as) bê-(ê)-bandênd (ez)-apôrnâyakân,—(ku-tâ-sân nê-gazâť),—aêťûn (ke) âtas Aûhr-mazd pûs,—(ku-tâ-s andar đûr sayêť (nê rêsêť?);—(vas) hama ez-ân sardârih-ê kûnêť tâ-(ka) ân (ô-ân-î) hân sag (bê)-rasêť, awar (ka) ez-pas (aê ân kas awâz varťêť), (ku) nê ân î pas ôi î pês aêťûn rêsêť.

49. Ke sag î a-pûs zanêť (?) si-vîn bôrtâr (tan-î kh^vês) pûs pêm rapta-cha a-rapta-cha aêťûn pûs barêť (chun) sagân bôrtârih.

50. “Dâťâr î-géhân î-ast-aumandân, asô! ke sag î apûs zanêť si-vîn bôrtâr (tan-î-kh^vês) pûs pêm rapta-cha a-rapta-cha

shall-dig-down an underground-pit on this ground in the middle of the cattle-pen, (upto the *depth*) of half the leg, (if *it is*) hard-ground, *and* (upto the *depth*) of half the human-frame, (if *it is*) soft-ground.

**48. *Thereafter*, first (she) shall-be-tied-up from the children,—(that-is, so that she may not bite them),—similarly from the fire (which) is son of Ohrmazd,—(that-is, she ought to be far from it) (she may not injure herself in *it*?);—he shall-perform the supervision also for that until (when) that-one of the other dogs happens to come up; (when) *he has covered* over from behind, (note: the other one turns back),—(so-that) that-one the latter and this one the former may not thereby injure *one another*.¹

**49. (He)-who.....a pregnant bitch bearing triplets (in her own body), the milk for the young one has-been-flowing or has-not-been-flowing, *but*-thus does a bitch bear an young-one, (as) is the pregnaney of bitches.¹

**50. “Oh holy Creator of the material world! What is the penalty for-him, who kills a pregnant bitch bearing triplets (in her own body), the milk for the young-one has-been-flowing *in her breast*, or has-not-been-flowing, *but*-thus

1. §§. 48. 49 are not so clear, both in Avesta and Pahlavi.

aētūn pūs barēt (chun) sāgān bōrtārīh, kaṭār ōi hast tōjīn ? ”

51. Az-as gūpt Aūhr-mazd, (ku): “Hapt saṭ pa awar-zanīsnīh awar-zanīsn asp-astar hapt saṭ srosa-charanām.”—

[Aē: īn sag vohūnazg apūsīh rā gerān būṭ; jvītar gāyēt vīs-hōrūn.]

SĀNJ-DAHŌM PARGART BŪN

1. “Dātār ī-gēhān ī-ast-aūmandān, asō ! ka, andar-mān ī Mazd-yastān, nātrīk chīhr-aūmand,—(ku, zart),—dakhša aūmand, 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎 (dastān) nisīnēt, chun ōi—(vinās rā, ku tā nē-bawāt),—varzānd ōisān ke Mazd-yast (hend) ? ”

2. Az-as gūpt Aūhr-mazd, (ku): “Aētūn ōi,—(vinās rā, ku tā nē-bawāt),—ōisān (ke) Mazd-yast (hend), rās (bē-ē)-vichīnēnd,—(rās ī ō dastānistān)—bē ez-aūrvar (ān)-icha

does a bitch bear a young-one, (as) is the pregnancy of bitches; what is its penalty ? ”

**51. Thereupon replied Ohrmazd, (that): “He shall destroy seven hundred with destruction *with* the horse-whip, and seven hundred *with the* Srosa-charana.”

[Note: this (*penalty*) was very heavy for the pregnancy of ‘vohū-nazg’ dog; *but* they say differently for ‘vīs-hōrūn’ dog].

COMMENCEMENT OF THE SIXTEENTH PARGART

1. “Oh holy Creator of *the*-material world ! when in *the* house of Mazdyasnāns, a lady sits down, with marks,—(that-*is*, with yellowish *discharge*),—with menstrual symptoms, 𐬔𐬀𐬎𐬌𐬎𐬎𐬎𐬎,—(menstrual flow), how shall they who (are) Mazdyasnāns act (for that sin, so that it may not be) ? ”

2. Thereupon replied Ohrmazd, (that): “It *is* thus, (for *the* sin, so that it may not be),—that they (who are) *the* Mazdyasnāns should select the pathway,—(pathway towards *the* ‘dastānistān’),—free from trees, (which) have been

vast (éstēt) ō-aēsainh,—(aēvak ān ī ō aēsainh vast éstēt aēvak ān ī né-vast éstēt),—(ān ī) khūsk khāk (pa ān ī ō) gās bé-(ē)-dahēnd,—

[Aē: ka pa jāk bé-sawēt, ka-cha dast ō barsōm dārēt, ē-cha rīman né-kūnēt; ka aētūn bé-tūbān sūtan, ka awāz ō paṭmāna āyeṭ han kūnēt; ka pa jāk andar ō kār éstēt vastra ī pa tan dārēt rīman né-kūnēt; pa jāk andar ō kār éstēt ē ka vāj dārēt, as vāj bê-gūbīsn; vas kōsti pa awāz sawīsn; ka-s dara-ē ayūp rōchina-ē ō pēs, as pa awāz sawīsn.

Andar var-aūmandīh-ē tā ō sarīn-gās pāṭakhsā ka né-nikrēt.

Gōgōsnasp gūpt, aē: “Pa-cha aēvarīh pāṭakhsā ka yīm īn dānēt ku ‘āḥ dastān būt-om’, as ham-karza ez dānastan frāz awarē chīs.”

converted to *the* state-of-firewood,—(*either* the one which has been converted to *the* state-of-firewood, *or* the one which has not been converted to *the* state-of-firewood),—and should sprinkle (the) dry earth (on that) place.—

[Note: when she passes to that place, *she should so manage* that she shall not defile some one with ‘barsom’ in his hand; when *it* is-possible to pass on in this manner, then when *she* returns, she shall positively act in that manner; when she is in *her* work at the place, *when the flow occurs*, she shall so act as not to defile the clothes, which *she* has on her body; when she is in work at the place, *when the flow occurs*, and someone is keeping his ‘vāj’ (prayers), he shall finish his ‘vāj’; his *performance of the ‘Kōsti’ ceremony* shall be gone over again by (𐬵𐬀𐬎𐬌), opening out (ungirdling); *if there be* a door or a window, after first opening it up, one shall go.

Except under doubtfulness, it shall not be proper to examine the genitals.

Gogosnasp said, (that): “In case of indubitableness, it is lawful; when she knows this that yesterday, I was in menses, and onwards after knowing this, she shall avoid making defiling-contact with other things.”

Hast ke aētūn.gūyēt, aē : “و-و ez būnūh, ū awarē chis ez dānastan frāz.”

Pa saw, ka gōmān bē-bawēt, nikiriṭan rā, ātas pāṭakhsā awrōkhtan; pas dastān, as frāz nē-kūnīsn.

Ka vāj dārēt, as dastān bē-āyet, as vāj bē-gūbīsn.

Vas gōmānī nēst ka sōsar ayūp pēs-kār bē-āyet, vas nask pa chamīsn han gūbīsn. vas و-و.]—

frāz-tar ez-(ōisān)-mān ē varzānd,—(ku, dastānistān-ē bē-kūnēt),—ayūp nēma, ayūp srisvaṭa, ayūp chatrusvaṭa, ayūp panchvaṭa,—

[vas kār nēst, dastānistān han kūnīsn. Vēhān pōryōṭkesān han karṭ. Pa و-و nē-kūnīsn, chi-sān karṭan vinās andar; dast tā andar ān kār kūnēt, pa har kār-ē sāyet; ka-s andar ō kār karṭ, andarōn bēron hīkhr ī pa āw

There is one who thus says, (that) “و-و from the very commencement, whilst the other things, onwards from the time of knowing about it.”

At night, when there is doubt about the menstrual condition, it is proper to kindle fire (to light a lamp) for inspection; but after ascertaining the menstrual-condition, it should not be kindled thereafter.

When she is uttering her ‘vāj’ (prayers), and she goes into menses, she shall complete her ‘vāj’.

When there is no doubt that the flow of whites or urine has taken place, she shall recite the formula ordained to be recited-at-the-time-of-making-water. She speaks this loudly...]

“Farther off from (their) houses, they shall construct it—(that-is, they shall construct a ‘dastānistān’),—at a distance of either one half, or one-third, or one-fourth, or one-fifth,—

[it is immaterial, but the ‘dastānistān’ shall be positively constructed; good ‘poryotkesāns’ have positively done so. It shall not be connected with و-و; for it is a sin to do that. It is proper to do every other work, until the hands shall be employed to do that work; when-he has worked on it, it is proper to cleanse with water, the

pātakhsā vīrāstan. Ka kand khañt, pāk; ka nē pa ē kār kart̃ êstēt ka-s awīr vas andar ‘āhit,’ ē-cha hama ka bē-maṭ, pāk.

Sōsiyans gūpt, aē: “Ka si dastān mäh pa mahamānīh andar 𐬀𐬀𐬀𐬀𐬀𐬀, rīman;” vasān vastra-cha jvītar nē-gūpt.

Ka 𐬀𐬀𐬀𐬀𐬀𐬀 pa ē kār kart̃ êstēt, ān and jāk 𐬀𐬀𐬀 rīman.]—agar nē nāīrīk ātas awar-vīnēt, agar nē nāīrīk ātas rōchān vīnēt,—(brāh);

[Aē: hūrak ū brāh, ka vīnēt, vinās nē kart̃ êstēt; ātas andar si gām tanāpōhr-ē; ū ātas bē ez si gām, mēh andar si gām, ē bē ez si gām, hamā (vinās), vinās nē kart̃ êstēt.

Hast ke pañj srōsa-charanām gūyēt.

Aēvak garzīsni, aēvak nē garzīsni; ū ān ī garzīsni mēh.

impurity both inside and outside. When *it is* dug up and twisted (*turned-upside-down*), it is clean. When it is not made use of for this purpose, and when there are things very far into ‘āhiṭ’, they-too all, when come up, *are* clean.

Sōsiyans said, (that): “When they have made use of into ‘āhit’ for three monthly menstrual periods, 𐬀𐬀𐬀 is unclean.”

They have not said differently, even about the clothes.

If for this work they have done 𐬀𐬀𐬀𐬀𐬀𐬀 that much space of 𐬀𐬀𐬀 is unclean.]

“If not, the woman may happen to cast her glance upon fire,—(if not, the woman may happen to see fire in-flames),—(*that-is, its glow*);”—

[Note: the flame and the glow, when seen *at a distance*, no sin is committed; but if the fire *is* within *a distance* of three steps, *it is* one-‘tanāpōhr’ sin; but with fire outside three steps, ‘mēh’ within three steps, this-one outside three steps, *then* all *these* sins, are not reckoned as sins.

There is one who says, that: “It is five ‘Srosa-charana’ sin.”

In one case, one has to lament for (*repept of*), in the other, he has not to lament for; that for which he has to lament is *for* ‘mēh’.

Bē ē dānom ku: hūrak brāh, ka vīnēt vīnās, bē ka nē-vīnēt.]—

3. "Dātār ī-géhān ī-ast-aūmandān, asō! chand drānā ez ātas, chand drānā ez āw, chand drānā ez barsōm (pa-asahīh) frāz-(vi)start, chand drānā ez martān asōān?" (Vend. V, 47).

4. Az-as gūpt Aūhr-mazd, (ku): "Pānj-dah gām ez ātas, pānj-dah gām ez āw, pānj-dah gām ez barsōm (ke pa-asahīh) fāz-vistart, si gām ez martān asōān."—

[Aē: pa vīnīn īn and chis rīman kūnēt: barsōm, ayīwyāhan, zōhr; jīva-cha pa yīm sōn.

Sōsiyans gupt, aē: pātyāw-īcha ē-cha han kūnēt.

Aētūn chun Sōsiyans gupt: ka-s dast pa pātyāwīh ō paṭmāna 𐬨𐬀𐬭𐬀𐬎𐬌, pa rās ī 𐬨𐬀𐬭𐬀𐬎𐬌 𐬀𐬭𐬀 hama ka pa paṭmāna rāst sayet; bē ān 'ē-tōm ka a-pātyāwīh azpar, a-pātyāwīh

I know this much that when they see, fire and glow, it is sin, except when *they* do not see *them*.]—

**3. "Oh holy Creator of *the*-material world! At what distance from *the* fire, at what distance from *the* water, at what distance from *the* 'barsom' spread-forth (with holiness), at what distance from the holy men?" (cf. III 16, V 47).

**4. Thereupon replied Ohrmazd: "Fifteen paces from *the* fire, fifteen paces from *the* water, fifteen paces from *the* 'barsom' spread-forth (with holiness), and three paces from *the* holy men." (cf. III, 7, V 48).

[Note: by seeing so many things are defiled—*the* 'barsom', *the* 'ayīwyāhan', and *the* 'zor'; 'jīvan', also in the same manner.

Sosiyans said (that): "'Pātyāw' also,—it certainly defiles it." And thus as what Sosiyans has said: "When he shall lay out (𐬨𐬀𐬭𐬀𐬎𐬌) his hands for 'pātyāw'-purposes in *proper* measure, and for the road according to more religious (𐬀𐬭𐬀) lay out it ought to be all correct in *that* measure, except that at-most-this, that when uncleanliness is from above, uncleanliness from underneath, is not correct;

azīr, né rāst; chi, ān ka-cha azīr vas, é-cha né-sāyet.

Vakhsāpūhr gūpt, aē: vars ū hém-acha bê ez si gām
riman né kūnēt, ū 𐬰𐬀𐬭𐬀𐬎𐬌 pa é sōn.]

5. "Dātār ī-gēhān ī-ast-aūmandān, asō! chand drānā
bē-éstāt ān ke ō-nāīrīk ī-chīhr-aūmand dakhša-aūmand ī-khūn-
aūmand kh^varīsn frāz-barāt?"

6. Az-as gūpt Aūhr-mazd, (ku): "Si gām bē-(ē)-éstāt ān
ke ō-nāīrīk ī-chīhr-aūmand, dakhša-aūmand, ī-khūn-aūmand
frāz-barāt, (vas pa)-chi kh^varīsn frāz-barāt, (vas pa)-chi jav
frāz-barāt, pa-āsīnīn, ayūp pa-sruwīn, ayūp pa-nītōm satrivar."

7. "(Vas) chand kh^varīsn frāz-barāt, (vas) chand jav
frāz-barāt?"

"Dō dānar (ān-ī) 𐬔𐬀 (nān ū) é dānar (ān-ī) 𐬔𐬀 (mayé);
agar né nāīrīk 𐬰𐬀𐬭𐬀𐬎𐬌—(ku, sēr);—

because when that-too *which is from* underneath is
much, that-also is not proper.

Vakhsāpuhr has said, that: "Hair and bodily-matter
do not defile except within three paces, and 'yazīsn-ālāts'
also in the same manner."]

**5. "Oh holy Creator of *the*-material world! at what dis-
tance ought that-one to stand who carries forth the food to a
woman, with-spots, with-symptoms, *and* with-blood?"

**6. Thereupon replied Ohrmazd, (that): "That-one, who
carries forth the food to a woman with-spots, with-symptoms,
and with-blood ought to stand *at a distance of* three paces."

"(In) what ought he to carry forth *the* food (to her)?
(In) what ought he to carry forth *the* grain-food (to her)?"

"In-*utensils-of*-iron, or in-*utensils-of*-lead, or in-
utensils-of-the lowest metal."

**7. "How-much food ought to be carried forth (to her)?
How-much grain-food ought to be carried forth (to her)?"

"Two 'dānars' *measure* (that-of) 'tir' bread, (and) one
'dānar' (that-of) 𐬔𐬀 (liquid); if not, the woman *may get*
affected with 𐬰𐬀𐬭𐬀𐬎𐬌 *intensive flow*,—(that-is, overflow);—

[Aē in 𐬔𐬀 kār-ē nē-dānom ; chi, har chi bē-rōn pātakhsā kh^vartan, andarōn-ach pātakhsā ; pa-cha sērth pātakhsā.

Sōsiyans gūpt, aē : andar si sawa gōst-ī tāza nē pātakhsā kh^vartan, chi, dastān stahma-tar bawēt.

Aē-chand pa aēvak jāk nisasta kh^vartan kh^vaptan pātakhsā hend. Vasān pa pasn gās dast pa gō-mēz bē-sōyisn. Vasān darōn pa snūman-ī Sarōs aūlā-gūbīsn.

Hast ke 'aithā', 'ashem vohū' gūyēt.

Kh^varīsn ī ez zan-ī dastān bē pardāzēt pa-cha han-icha kār nēst, nē-sāyet ; pa jvīṭ pasn pa ōi ham nē-sāyet.

Vakhsāpūhr gūpt, aē : "Pa khāna ēmā asān kas-ē awāz nisast ke bē pa kh^vartan pātaksh^var-ī zan-ī dastān, pa jvīṭ pasn, pa gōmēz bē-sōyisn."

[Note: I do not know the import of this 'dānār'; because whatever is proper to be taken as food from outside, it is equally proper to have it from within ; it is proper to feed upto satiety.

Sosiyans said, note: "It is not proper to eat fresh meat-food within the period of three nights; because *the* menstrual-flow becomes more oppressive (painful) *thereby*.

This much is proper, to take food sitting at one place *and* to sleep *there*. They shall-wash their hands with bull's-urine at *the* time of-taking-food. They shall-recite loud the 'Snuman' of Sros, *whilst* partaking-*the*-bread.

There is *one* who says: "'yathā' and 'ashem vohū'.

The food which is left over after a woman-in-menses has finished, is not of any other use, and is not proper ; she may-eat isolated (served individually), but even then it will not do.

• Vakhsāpur has said, note: "In one of our houses, someone of them is sat back *in* menses, and sitting isolated is to take food in utensils used by a woman-in-menses, *the* utensils shall-be washed *first* with bull's-urine.

Hast ke aētūn gūyēt, aé: ‘Fa-cha ham-pasn zan-ī dastān kh^{var}ēt, *هه* pa āw pāṭakhsā.”

Ū Mitr Kavê-ātar-bojīt gūpt, aé: “ān Magūpaṭān-magūpaṭ kh^{var}ēt né pāṭakhsā.”]—

“Agar apōrnāya frāz-rasēt,—(ku ez dastān bê-āyet),—dast ī-ōi fra-tōm frāz-(ē)-sōyēt—(ke apōrnāya),—ōi ī apōrnāya (ān) tan ī-kh^{ves}.—

[Vas bê-sōyisn. Ka ez dastān bê-āyet, ka ez dastān sōstan bēm vas nēst, as bê-sōyisn; hama ka ez sōstan bēm, asān nē-soyisn, vas nē-paharēzīsn.

Ke awā zan-ī dastān han-karza bawēt, vas tan vastra pa gō-méz āw bê-sōyisn, ke tan awā vastra. Bē, pa chāsta-ī Sōsiyans, tā-cha han-icha nēst. Dastān, ē ka, ez tan bē ō vastra aūptēt, hamā ān and jāk.

*There is one who thus says, note: “When a woman in menses takes her food also in the same utensils, it is proper to wash the *هه* (هه) with water.*

And Meher Kavê-ātar-bojīt said, note: “*If Movedān Moved eats in these utensils, it is not proper.*”]

“If a child is given birth to,—(that-is, comes out *smear*ed in menses),—the hands of it (the child) shall be first washed, then the child, (that) his own body.

[It shall be washed. When it issues forth *smear*ed in menses, and when there is no danger to him to wash off the menses, it shall be washed; but in all cases when there is danger in washing, it shall not be washed and it shall not be segregated.

He, who makes defiling-contact with a woman in menses, shall wash the clothing on body with bull’s-urine and water, that body with clothing. Except according to the teaching of Sōsiyans, it is not also otherwise. When menses happen to flow from the body on the clothes, all of that much space on which it has fallen shall be washed.

Hast ke aētūn gūyēt, aé: Ka ez tan bé ō vastra
aūptēt, hamā.] .

8. (Kavé-ātar-bōjīt gūpt, aé:)

Agar nātrik khūn ham-vénēt, (ham-būn-icha), ka ōi si
sawa (bé)-sachāt, pa-(ān-ī)-armêstān-gās, ān (ē)-nisnēt, hama
ez-ān (tā) ka ōi chahār sap (bé)-sachāt.

(Sōsiyans gūpt, aé:)

Agar nātrik khūn ham-vénēt, (ham-būn-icha), ka ōi
chahār sawa (bé)-sachāt, pa-(ān-ī)-armêstān-gās, ān (ē)-nisnēt,
hama ez-ān tā ka ōi panj sap (bé)-sachāt.

9. Agar nātrik khūn ham-vénēt, (ham-būn-icha), ka ōi
panj sawa (bé)-sachāt, pa-(ān-ī)-armêstān-gās, ān (ē)-nisnēt,
hama ez-ān (tā)-ka ōi sas sap (bé)-sachāt.

Agar nātrik khūn ham-vénēt, (ham-būn-icha), ka ōi sas
sawa (bé)-sachāt, pa-(ān-ī)-armêstān-gās, ān (ē)-nisnēt,
hama ez-ān (tā)-ka ōi hapt sap (bé)-sachāt.

There is one who thus says, note: "When it falls
from the body on the clothes, the whole *shall be washed,*
the body and the clothing.]

**8. (Kavé-ātar-bojīt said, note:)

If a woman happens to observe blood, (positively-even),
when three nights (may)-have-passed, then she shall-sit in
the place-of-resting, all along, from that (until) when four
nights (may)-have-passed

(Sosiyaans said, note:).

If a woman happens to observe blood, (positively-
even), when four nights (may)-have-passed, then she shall-
sit in the place-of-resting, all along, from that, (until)
when five nights (may)-have-passed.

**9. If a woman happens to observe blood, (positively-even),
when five nights (may)-have-passed, then she shall-sit in
the place-of-resting, all along from that, (until) when six
nights (may)-have-passed.

If a woman happens to observe blood, (positively-even),
when six nights (may)-have-passed then she shall-sit in the
place-of-resting, all along from that, (until) seven nights
(may)-have-passed.

10. Agar nâirîk khûn ham-vênêṭ, (ham-bûn-icha), ka ôi hapt sawa (bê)-sachât, pa-(ân-i)-armêstân-gâs, ân (ê)-nistnêṭ, hama ez-ân (tâ)-ka ôi hast sap (bê)-sachât.

Agar nâirîk khûn ham-vênêṭ, (ham-bûn-icha), ka ôi hast sawa (bê)-sachât, pa-(ân-i)-armêstân-gâs, ân-(ê)-nistnêṭ, hama ez-ân (tâ)-ka ôi noho sap (bê)-sachât.

11. Agar nâirîk khûn ham-vênêṭ, (ham-bûn-icha), ka ôi nohō sawa (bê)-sachât,—

[Kavê-âṭar-bôjîṭ gûpt, aé: “Andar si sawa nê-nikirisn, chi, ka awîr pâk, ê-cha nê pâṭakhsâ sôstan. Vas, rôz chahârom, bê-nikirisn, û ka pâk, rôz panjom, pa jâk pâṭakhsâ sôstan.

Sôsîyans gûpt, aé: “Andar si sawa ۳۰۰ kâr; tâ nohō rôz-sapân, hama ka pâk bê-bawêṭ, as ê rôz-sapân ۳۰۰ râ bê-pâyisn, vas pas han sôyisn; pas ez nohō sawa ۳۰۰ kar

****10.** If a woman happens to observe blood, (positively-even), when seven nights (may)-have-passed, then she shall-sit in the place-of-resting, all along from that, (until) eight nights (may)-have-passed.

If a woman happens to observe blood, (positively-even), when eight nights (may)-have-passed, then she shall-sit in the place-of-resting, all along from that, (until) nine nights (may)-have-passed.

****11.** If a woman happens to observe blood, (positively-even), when nine nights (may)-have-passed,—

[Kave-âṭar-bojîṭ said, note: “Within three nights, *there* shall not be any inspection; because even when *she is* well clean, then also it is not proper to take a bath. She shall inspect on the fourth day, and when clean, it is proper to take a bath, on the spot, on the fifth day.”

Sosiyans said, note: “Within three nights, ۳۰۰ (*void from menses*) is the business; until nine days-and-nights, when *it* all becomes clean, she shall-stay-on one-additional day-and-night for ۳۰۰, and thereafter she shall-wash *herself* positively; after nine nights, *it* is not necessary to wait for ۳۰۰; because then *she* becomes all clean,

nést ; chi, hama .ka pāk bé-bawēt, pa jāk bé paṭakhsā sōstan. Bé, ān é-tōm, ka si sawa pa pākth nistnēt, ayūp-as dastān mäh awāz ô būn āyet, chi-s ān 1 dastān ez būnīh. 𐬰𐬀𐬭𐬀 har chis aētūn bawēt chun dastān.

Hast ke aētūn gūyēt, aé : aētūn bawēt chun vatar dāstān-tar ; chi, har dō ô mar āyet.

Ka-s (ka) 𐬰𐬀𐬭𐬀 paṭas bē-sūt, chis ān rasēt ya-s bē-sōstan nē-tūbān, as dast han sōyisn, vas vāj han girisn.]-
adīn, ô-ōi petiyāra awar-bōrṭa dēv ô-(ān)-ī-dēvān yazisn ū
niyāyisn.—

[Aē : ez kanū frāz hama nīrmat-ī dēvān.]-

Aētūn ôi,—(vinās rā, ku tā nē-bawāt),—ōisān Mazd-
yastān rās (bē-ē)-vichinānd,—(rās ô sōstan),—bē ez-aūrvar

and it is proper to wash on the spot. Except, in the first instance, when she sits three nights for getting-cleanliness, or her usual monthly-menstrual period commences again, because to-her it is the beginning of her period. Everything pertaining to 𐬰𐬀𐬭𐬀, thus becomes like usual menstrual-flow."

There is one who thus says, note: It happens thus, when it is a religious decree of worse character; and because both these come up to the category of felons."

As-to-her, when 𐬰𐬀𐬭𐬀 disappeared from her, the matter amounts to this, that to take a bath is not possible for her; she shall surely wash her hands *and* she shall surely take the 'vāj' *recite (prayers).*]

then, *it amounts to this, that* 'Devs' carried on the opposition (*assault*) to her for the worship and incantations of the 'Devs'.

[Note: thence-after, everything for the support of the 'Devs'.]

Thus then, (for) the (sin, so that it may not be),—these Mazdyasrāns shall cause to be selected a road,—(a road towards bathing-place),—free from trees, (which) (have) been converted to *the* state of-fire-wood,—(*either* the one which

(अन 1) vast (éstêt) ô-aêsamih,—(aêvak, ān i ô aêsamih vast
éstêt, aêvak nê-vast ke éstêt).—

12. Aêṭûn ôi,—(vinâs râ, ku tâ nè-bawât),—ôisân, (ke) Mazd-yastân (hend), in zaml si magh bê-(ê)-kanênd; dô magh frâz-(ê)-sôyênd pa-gô-mêz, aêvak pa-âw;—(ê khûp kart).

[Aê: Sôstjans ez in jâk pêtâyînt kû: hikhr nê
 Տիեզրացիս բնան հան կունէ.

Kavé-âṭar-bôjîṭ gûpt, aé : né-kûnêṭ.

Ū in aētūn bé-sūtān i ka ō ān jāk rastī, as و-و-و
paṭas bé-sūtān.]—

khrawstar bê-zanêṭ môr dâna-kas, ka pa-hâmîn dô saṭ, ayûp
kaṭâr-ach-ê (ân)-l-ganâ-minûy khrawstar bê-(ê)-zanêṭ ka pa-
zamestân.

13. "Ka, ān (ke) Mazd-yastān ān nâtrik i-chlhr-aûmand, dakhša-aûmand, khûn-aûmand dakhš' aûlâ-varzêš,—(ku, dastān nihān awāz kûnêš),—katâr ôi hast tōjsh?"

has been converted to *the* state of-fire-wood, or the one which has not been converted to *the* state of-fire-wood).—

****12.** Thus then, (for) the (sin) so that it may not be),—they (who are) Mazd̥yasnāns, shall dig three pits *in* this ground; *in* two pits, *they* shall-give-forth-ablution with ‘gomez’, *and in* one with water,—(well-made).—

[Note: Sosiyan has revealed from this place, that:

“Dry-dead-matter, not **အနုသုဒ္ဓါ**, positively defiles anything.

Kave-âtar-bojit said, note: *It* does-note-do *it*."

And thus this going be such that when *she* reaches that place, she goes thereon *pure* (*absolutely free from menses*).]—

she shall-destroy noxious-creatures,—*such* as corn-carrying ants,—two-hundred, when in summer, or shall-destroy any whatsoever of the noxious-creatures of Ganâ-minuy, when in winter.

****13.** When, they (who) *are* Mazdyasnâns attempt to upset the *menstrual* symptoms of a woman, with-marks, with-menses *and* with-blood,—(that-is, who make again the-menstrual-flow concealed).—what is the penalty for it?

Az-as gūpt Aûhr-mazd, (ku): "Pa-(ān)-i-ōi-tanāpōhrī-kānīh), dō sat pa-awar-zanīsnīh awar-zanīsn asp-astar, dō sat srōsa-charanānī".

[Aê: ka, pa vaskar, pa ê kâr, aûla-minêt, as, pa jâk, dêv-yazayîh râ, tanâ-pōhr-ê andar ô būn bawêt, pas vinâs ez vinâs.]—

14. "Dâtâr i-géhān i-ast-aûmandān, ašô! ke nâtrik i-chîhr-aûmand, dakhsa-aûmand, khûn-aûmand, vas-(bâr), pa-kâma-kûnīsn, tan gômīzêt,—(ku-s vas bâr awâ ham-karza bawêt),—(tâ)-ka (ān)-i-ōi chîhara dakhsa bawêt,—(ku, ez zarṭīh awâz o 𐬰𐬀 varṭêt),—ayûp (ān)-i-ōi dakhsa chîhara bawêt,—(ku, ez 𐬰𐬀 awâz ô zarṭīh varṭêt),—katâr ôi hast tōjīsn?"

15. Az-as gupt Aûhr-mazd, (ku): "Pa-fra-tôm-awar-rōbīsnīh, pa-fra-tôm-(awar)-nīsnīsnīh, si pa-awar-zanīsnīh awar-zanīsn asp-astar, si srōsa-charanānī.

Pa-daṭīgar-awar-rōbīsnīh, daṭīgar (awar)-nīsnīsnīh, pan-

Thereupon replied Ohrmazd, (that): "For (that) 'tanāpōhr' sin, *he*-shall-destroy two-hundred with-destruction *with the* horse-whip, and two-hundred *with the* 'srosacharana'."

Note: when, in wilderness, she thinks about this work, she, on the spot, for-propitiating-demons becomes the originator of a 'tanāpōhr' sin, *and* thereafter *it is* sin after sin.]

**14. "Oh holy Creator of *the*-material world! *he* who makes contact of *his* body for voluptuous-intercourse, several times, with a woman with marks, with menses *and* with blood,—(that-is, gets contacted with *her* several times),—(until) those spots change into *full* menstruation,—(that-is, from yellowishness gets changed again into 𐬰𐬀),—or (that) menstrual flow changes into spots,—(that-is, from 𐬰𐬀 gets changed again into yellowishness),—what is the penalty for it?"

**15. Thereupon replied Ohrmazd, (that): "For *the* first act of going over (coition), and for *the* first act of sitting over *her*, *he*-shall-destroy thirty with destruction *with the* horse-whip *and* thirty *with the* 'srosacharana'.

"For *the* second going-over, and *the* second sitting-over,

jāh pa-awar-zanīsnīh awar-zanīsn asp-astar, panjāh srōsa-charanām.

Pa-saṭīgar-awar-rōbisnīh, saṭīgar (awar)-nisīnisnīh, haptāt pa-awar-zanīsnīh awar-zanīsn asp-astar, haptāt srōsa-charanām.

16. Pa-chahārōm-awar-rōbisnīh, chahārōm (awar)-nisīnisnīh, īn vastra andar frāz-rasēt, īn andar āhūkinīsn rāna frāz-rasēt, a-frāz-helēt bê ez-sōsar, kaṭār ōi hast tōjīsn?"

Az-as gūpt Aūhr-mazd, (ku): "navat pa-awar-zanīsnīh awar-zanīsn asp-astar, navat srōsa-charanām."—

[Aé: īn, ka bār-i fra-tōm kūnēt, aé: aētūn haé.]—

17. "Ke nātrik chīhr-aūmand dakhša-aūmand khūn-aūmand sōsar awar frāz-helēt, nē vēh ez-ān kūnisn varzēt, chun-ka pūs ī kh^vēs-zāta frāz-pa-~~nasā~~ nasā pūkht-haé, (vas) awar ō-ātas 'ūs' bōrt-(haé).—

he-shall-destroy fifty with destruction *with the* horse-whip *and* fifty *with the* 'srosacharana'.

"For the third going-over, and *the* third sitting-over, he-shall-destroy seventy with-destruction *with the* horse-whip *and* seventy *with the* 'srosacharana'.

*16. "For *the* fourth going-over, and *the* fourth sitting-over, menses penetrate into his clothes, *or* in this act of filth reach forth (*soil*) his thighs, without his having discharged his semen,—what is *the* penalty for it?"

Thereupon replied Ohrmazd, (that): "He-shall-destroy ninety with-destruction *with the* horse-whip, *and* ninety *with the* 'srosacharana'."—

[Note: this *is so*, when *he* does *it* for *the* first time, note: it is so.]—

*17. *He* who discharges his semen on a woman, with-marks, with-menses *and* with-blood, does not act any better then as if he has cooked his own-born son in filthy nasā (*dead-matter*) *and* as if he has carried 'ūs' (*putrefying-liquid-matter*) on to *the* fire.

[Aé: nè pa ān andāza, bē chun ān-icha nē vēh, īn-icha nē vēh.]—

18. (Har)visp dravand(hend), (vasān andar)-tan-druj-
(dārēnd), ke a-dāst-dātōbar (hend),—(ku-s dātōbar pa dātōbar
nē-dārēnd);—(har)visp ke a-dāst-dātōbar (hend), (ōisān) a-
srōs (hend),—(ku-sān kh^vatā pa kh^vatā nē-dāsta bawēt);—
(har)visp ke a-srōs (hend), (ōisān) an-asō (hend),—(ku, ez
īn chis dravand būṭ ēstēt);—(har)visp an-asō, —(ku, ez īn
chis dravand būṭ ēstēt),—(ōisān) tanāpōhrīkān (hend),
(marg-arzān hend).

[Note: not in that similitude; except when that-one-even
is not good, this-one also is not good.]—

**18. 'They all (are) 'dravands' (*evil-people*), who possess
'druj' (*evil*) in their body, (or *whose body is under the control*
of 'druj'), and who (are) disbelievers-in-the-divine-Law-giver,
—(that-is, who do not acknowledge the Law-giver, as a
Law-giver);—all those who (are) disbelievers-in-the-divine-
Law-giver are disobedient (*to divine mandates*),—(that-is,
they do not acknowledge the Lordship of the Lord);—all
those who are disobedient (*to divine mandates*), are not-'asō'
(*not acting according to cosmic and moral laws*),—(that-is,
they have become 'dravand' in this matter);—all those *who*
are not-'asō',—(that-is, who have become 'dravand' in this
matter),—(they are) 'tanāpohr' *sinner*s, (*they are margarzān*
*sinner*s).

HAFT-DAHÔM PARGART BÛN

1. Pôrsit̄ Zaratûst ez-Aûhr-mazd, (ku): “Aûhr-mazd, mlnûy (i) awazûnī, Dâtâr ī-géhān ī-ast-aûmandān, asô! pa-kaṭâr margīh,—(pa kaṭâr vinâs-kārīh),—aûj-aûmandīhâ-tôm,—(tôkhsâyihâtôm),—(ke) martômān (ehun ke) dévān pa-gûbīsn yazēt,—(ôī-cha ī pa kūnīsn yast bawēt)?”—

2. Az-as gûpt Aûhr-mazd, (ku): “(pa)-ān, asô Zaratûst! ke, andar-ahû ī ast-aûmand, varas-ach (ô)-ham-ârâyēnd,—(ku, bé-vichârénd),—varas-ach awar-bôrénd, (û) sarôb-ach awar-bôrénd; aētûn ān awar-tôsēnd andar-aûn,—(andar sûra),—(ayûp andar) rêsēt̄ (rêsakān),—(andar æ)—.

3. “Adīn, pa-ān-jvīt-dâtastānīh,—(ka jvītar kūnēt̄ ku ān āwāyet karṭan),—andar-zamī dévān (ô)-ham-bawēnd; adīn, pa-ān-jvīt-dâtastānīh,—(ka jvītar kūnēt̄ ku ān ī han

COMMENCEMENT OF THE SEVENTEENTH
PARGART

**1. Zaratust asked of-Ohrmazd, (that): “*Oh* Ohrmazd, spirit beneficent, holy Creator of-the-material world! with what *kind of* scourge,—(with what *kind of* sinfulness),—*which is the-most-powerful*,—(that-is, the-most-energizing),—do *they* who are men, happen to propitiate (them who are) ‘dêvs’ with *their* speech?”—(that-is, they become-propitiated by *their* acts).—

**2. Thereupon replied Ohrmazd, (that): “*Oh* holy Zaratust, surely that one, of this material world, who combs *his* hair,—(that-is, disentangles *the knotted locks of hair*),—also crops *his* hair, and also pares off *his* nails; thus thereby are left over small pieces of hair in ‘aûn’—(in crevices),—or (in) the hairs-of-the-beard,—(in twisted-locks-of-hair).”

**3. Then, by that irregular religious-procedure,—(when one acts in-contradiction-to what he ought-to-do),—‘dêvs’ gather together in this land; then, by that irregular religious-procedure,—(when one acts differently from what he ought

awāyet kartan),—andar-zamī khrawstar (ō)-ham-bawēnd, ke marṭōmān 'spis' nām gūyēnd, ke marṭōmān jav andar-javān bé-gangēnd, vastra andar-vastragān.

4. "Adīn, ka tō, Zaratūst! andar-ahū ī ast-aūmand, varas-ach (ō)-ham-ārāih,—(ku han vichārīh),—varas-ach (ō)-ham-bōriy, (ū) sarōb-ach awar-bōriy,—

[Aé: hast ke mūy nākhūn gūyēt.]—

adīn, tō,—(Zaratūst!) pas bé-barēs dah gān ez marṭān asōān,—

[Aé: ka spis-ē ayūp rēsa ē-tā pa é minisn bé-awakanēt, ku: "aūlā né-setānom", as pa jāk, dēva-yazayīh rā, tanāpōhr-ē andar ō būn bawēt, ū pas vinās ī ez vinās. Ka né pa é minisn bé-awakanēt, ves nest ku si srōsa-charanām-ē.

Hast ke iētūn gūyēt, aé: "Ka bé-sōzēt ayūp be-pōsēt, ves nest ku si-srōsa-charanām-ē.

positively to do),—'khrawstars' (noxious vermins) which men designate as 'spis' (*lice, nit, moths,*) gather together in this land, and which harass human-beings, eat up to destruction grain in granaries, and clothes in suit-cases.—

**4. "Then, when, thou (who art) Zaratust, in this material world, combest thy hair,—(that-is, disentanglest them), and also cropest the hair, and also parest the nails,—

[Note: there is one who says: "Hairs and nails."]—

then, thou (Oh Zaratust!) shalt take them away ten steps from holy men,—

[Note: when as-much-as a 'spis' or a filament of hair, one throws away with this intention that "I shall-not take it away," then for his 'dév'-worship, he originates a 'tanāpōhr' sin on the spot, and thereafter, it is sin after sin. But when he throws away, not with that intention, then it is-not more than three 'srosacharanām'.

There is someone who says, thus, that: "When one burns them, or allows them to rot, then it is-not more than three-'srosa-charanām'.

Ka awir vas pa tan dârêţ, yazisn kûnêţ, han ba wêţ.

Rôsan gûpt, aé : “ka سـسـسـسـسـسـس pa tan dârêṭ, yazisn

kûnêṭ, né-bawêṭ.]—

vist gâm ez âtas, sî gâm ez âw, panjâh gâm ez barsôm (pasahlîh) frâz-(vi)-starta.—

[Aé: ɪn é rã gerây han bawêṭ chi pa mahmânih bé-nihêt.]—

5. "Adîn, ânô magh bé-kanês ê-dist (ka)-sakht-zamî, ê-vitast (ka)-narîm ; awar ô-ânô barês ; adîn, in gûbîsn frâz-gûyîsn pêrôz-gar, Zaratûst!

'aētūn, pa-(ān-i)-ōi tarskāsih,—(ka gāv-i aéva-dāt tan bé-dāt),—(Aúr)-Mazd aúrvar vakhšinēt,—(ku, bé-awazâyinét)'—

6. “Pa-khsat^{tr}ivar pa-pêramûn-kârisnîh pêramûn ê-kârês,
si ayûp sas ayûp nohô; Ahunavar-icha frâz-srâyês, si ayûp
sas ayûp nohô.—

When, a moderate collection (of hairs and nails) happens to remain on the body, and one performs 'Yazisin', it will surely do.

Rosan said, note: when *an* unwarranted *collection* is kept on *the* body *and* one performs 'Yazisin', it will not do.]—

“twenty steps from fire, thirty steps from water, fifty steps from ‘barsom’ spread forth (with holiness).—

[Note: this, for this reason, surely becomes highly sinful, and therefore, one shall-put it-under proper-care].—

***5. "Then, *thou-shalt-dig* a pit there, one 'dist' deep, (when) *the* ground *is* hard, *and* one span deep, (when) soft; on to (there), *thou-shalt-carry them* (*hairs and nails*), *and* then, *Oh Zaratusst!* *thou-shalt-recite-forth* these victorious words:—

(Av.) "At akhyâi ashâ mazdâo urvarâo vakhshat",
(Yasna XLVIII, 6).

"Thus, owing-to-her-devotion,—(as the sole-created 'gāv' gave-away *her*-material-life),—Ohrmazd causes the trees to-grow,—(that-is, fertilizes *them*.")—(Vend. XI 6).

**6. "With a metallic instrument-for drawing-circles around, *thou-shalt-draw around the pit* three, or six or nine *circles*: thou-shalt loudly-chant-forth three or six or nine 'ahunavars' *respectively*.—

[Īn ku: fra-ṭōm, 'ashem vohū' sī, 'fravarānē', chi gās dārēt, snūman 'sraōsahē ashyéhē'; vas vāj frāz gīrisn; 𐬰𐬀𐬭𐬀 𐬀𐬭𐬀𐬎 aētūn kūnīsn chun Awistā gūyēt; vas pahanā aētūn kūnīsn, ka bē-hanbārēt, awā zamī, aē rāst.

Hast ke aētūn gūyēt, aē: pa ē jāk vés ku ē mōst nē-nīhīsn.

Ka-s ē bār pa Awistā nikān kart, hama ka pētā bawēt, as né pa Awistā nikān awāz kūnīsn.

Aē: 𐬀𐬭𐬀 𐬀𐬭𐬀 ān mōrtagān han kart, vas Awistā nē-gūpt.]—

7. "Sarōb-rā magh bē-kanés ez-kōsta-tar-nēma i-mān, (ān ī) and chand (ān) i-kaśast-angūst frāz-tōm bacha; awar ō-ānō barēs; adīn, īn gūbīsn frāz-gūyīh pērōz-gar, Zaratūst! 'asa-(vahest), vohū-man ke srūt-éstēt pa-(ān-ī)-fra-ṭōm makīh, (pa ān-ī awējā vēhīh).—

[This, thāt-is: at first three 'ashem vohū's, *then* 'fravarānē' *with* whatever 'gāh' as it may be, and *then* 'snuman' of holy 'Sros'; then thou-shalt-take his (Sros) 'vāj'; 𐬰𐬀𐬭𐬀 𐬀𐬭𐬀 (height round about) *of the pit* shall-be so taken as is-enjoined in 'Awista': its breadth shall-be so made, that when it is filled-up, *it may be* quite level with the ground.

There is one who thus says, note: "In one place, not more than one handful shall-be-placed."

When it has been interred once with *the recital of* 'Awista' then, all that gets disclosed (disinterred), shall-be-interred-again, without *reciting* 'Awista'.

Note: *the* law of reason, surely recognised them as dead-ones, and did not recommend recital of 'Awista'.]—

**7. "Thou shalt-dig a pit for *the* nails, at the farther side of the house, as much *deep* as *the* top-most joint of *the* smallest finger; thou-shalt-carry there-on (*those parings*); and then, *Oh* Zaratust! thou shalt-recite-forth these victorious words:—

(Av.) 'Ashā vohū-manānhā yā sruyé parē magaonō'

(Yasna XXXIII, 7).

*'And thus Asha (vahista) and Vohuman, who are being listened to with *the help of* (that) foremost state of Magism —(with *the help of* that pure righteousness).—

8. "Pa khsatr-var pa-péramûn-kârisnîh péramûn-(ê)-kârês, si ayûp sas ayûp nohô; ahunavar icha frâz-srâyês si ayûp sas ayûp nohô.—

[În ku: fra-ṭôm 'ashem vohû' si, 'fravarânê', chi gâs dâreṭ, snûman Sarûs; vas vâj frâz-gîrisn; 𐬨𐬀𐬎𐬌 bâlâ aêṭûn kûnisn chun Awistâ gûyêṭ; vas pahanâ aêṭûn kûnisn ya-s aêvak aêvak andar bê-êstêṭ.

'Paiti té meregha ashô-zûsta' jvîṭ-dâṭastân hend.

Hast ke pêš gûyêṭ; hast ke pas.]—

9. "Awar ô-tô, môrû Asô-zûst! (at) in sarôb (ni)-vêdînom,—(ku, in sarôb bê ô-tô nivêdînom),—(tô) ô-in-sarôb (ni)-vêdînom,—(ku, tô bê ô-in sarôb nivêdînom);—ôisân sarôb (i)-tô, môrû Asô-zûst! (at) bawâṭ astar, kârt û-sanvar, tîr-

**8. "With a metallic instrument for-drawing circles around, *thou-shalt-draw around the pit* three, or six or nine circles; *thou-shalt-loudly chant-forth* three or six or nine 'ahunavars', *respectively*.—

[This, that-is, at-first three 'ashem vohûs', then 'fravarânê' with whatever 'gâh' as it may be, and then 'Snuman' of holy 'Sros'; then thou-shalt-take his (Sros) 'vâj'; 𐬨𐬀𐬎𐬌 (height round about) of the pit, shalt-be so taken as is-enjoined in 'Awista'; its breadth shall-be so made that each one of them may rest in it separate; and pronounce the words:—

(Av.) 'Paiti té meregha ashô zusta',—

"dedicated to you, Oh bird, 'ashô-zusta' (friend-of-piety)" —which words are in Vendidad.

There is the one who says 'before', and there is the other who says 'after' the burial.]

**9. "Over, on to thee, Oh Asô-zust Bird! (that) I-announce these nails,—(that-is, I-dedicate these nails to thee),—to these nails, I-invite (thee),—(that-is, I invoke thee for these nails),—Oh thou Bird 'Asô-zust! may these nails be as weapons,—(to thee) such as, sword and cross-bow, and

icha i 𐬕𐬀𐬎𐬎 (kharūs-par?) ū sig-icha i-kōpīn awar (ō)-dēvān māzenīyān.

XVII
10

10. "Agar né awar-nivêdênd,—(ku, 'paiti tê meregha' né-gûyênd),—ôisân sarôb pas bawênd māzenīyān dēvān astar, kârt ū sanvar, tîr-icha i kharūs-par(?) ū sig-icha i-kōpīn (i dēvān māzenīyān).

11. = Vend. XVI 18.

HAST-DAHÔM PARGART BÛN

1. "Vas martôm (hend)," ê-sôn gûpt-(as) Aûhr-mazd, (ku): "âi asô Zaratûst"!—

[Aê: Martôm andar gêhân vas.

Hast ke aêtûn gûyêt, aé: "Ān i chun īn vas".]—

"Pa-dām hān ē barêt an-ayiwyâst (pa)-Dīn,—(ku-s yast nê-kart êstêt).

also as falcon-feathered-arrows and also as stones for slings against the 'dêvs' of Mâzandarân.

**10. "If they do not dedicate *them*,—(that-is, do not recite 'paiti tê meregha'),—then those nails become weapons for the 'dêvs' of Mâzandarân,—such as sword and cross-bow, also as the falcon feathered-arrows, and also as stones for slings of 'dêvs' of Mâzandarân.

**11. = Vend. XVI 18.

COMMENCEMENT OF THE EIGHTEENTH PARGART

1. "There (be) many men," thus spoke-(he) Ohrmazd, "Oh holy Zaratust!"—

[Note: In the world there are many men.

There is one who thus says: "Those who are like this are many."—

who bear the 'pa-dām' the other way without-being-versed (in)-religion,—(that-is, he has not performed the ritual.)—

[Hast ke aētūn gūyēt, aē: “Pa Dīn né mīnisni êstēt.”]—
 “ez-frēwisn (bē kasān) āsravan(ih) gūyēt (ī kh^vēs),—(aē:
 Gūyēt ku: “Marṭ vēh marṭ om”);—ma ōi-rā gūyé āsravan-
 (ih)”, ē-sōn gūpt Aūhr-mazd, “āi asō Zaratūst”]—

[Padām ez har chis-ē sāyet; tā pa dahān awāz āyet,
 dō angūst han āwāyet; ez ān jāk pētā:

‘Baē-erezu frathanheim.’

Padām-ē dō-tā pa giris bē-āyet 𐭯𐭥𐭥𐭥 sāyet ū 𐭥𐭥𐭥𐭥
 (durest?) sāyet, —

Hast ke aētūn gūyēt, aē: dāstār-ē pas gūpt bawēt.—

ku, har chi hast sāyet; taskū ez ān jāk sāyet ī kōsti-
 cha sāyet. Pa padām 𐭯𐭥𐭥𐭥 taskū; darōn, bē atwa-dāt
 rā, tā nē pātakhsā yastan, yazisn pātakhsā sākhtan.]—

2. “Khrawstar-kan hān ē barēt, —(mār-kan),—an-ayiw-
 yāst (pa)-Dīn, ez-frēwisn (bē kasān) āsravan(ih) gūyēt, ma

[There is one who thus says: “He is not devoted to
 religion.”]—

they-proclaim (to persons their) ‘āsravanīh’ with deceit,—
 (Note: They-say: “I-am a man, a good man”);—ascribe not
 ‘āsravanīh’ to-them,” thus spoke Ohrmazd, “Oh holy
 Zaratust!”

[It-is-proper to prepare the ‘padām’ out-of any thing;
 it is certainly necessary that it be two-fingers-long(wide)
 so-that it may-come upto(cover) the mouth, as manifest
 from the text: (Av.) ‘The breadth of-two-fingers.’]

** [A ‘pa dām’ comes to be (is made) with double binders
 (𐭯𐭥𐭥𐭥), it ought to be with double fold, and properly made.
 There is one who thus says, note: “Then he is spoken of
 as a possessor of padām.”—

That-is, whatever it is, will do; ‘sudreh’ is necessary as
 mentioned in the text, and ‘kōsti’-also is necessary.

** With pa dām on the nose, and regulation ‘sudreh,’ are
 necessary for proper consecration ceremony for ‘daron’;
 without which it is not proper to consecrate and to
 prepare for ‘yazisn’.]

2. “who carry the ‘khrafstraghna,’—(the serpent-killer),—
 the other way without-being-versed (in)-Religion, they-

ôî-râ gûyê âsravan," ê-sôn gûpt Aûhr-mazd, (ku): "âi asô Zaratûst!"—

[Padâm ez har chis-ê sâyet; tâ pa dahân awâz âyet, dô angûst han âwâyet; ez ân jâk pêtayînî:]

'Baê-erezu, âi ashâum Zarathustra'!

Mâr-kan ez har chis-ê sâyet; charmîn vêh; ez ân jâk pêta:

'Vohû mananha janaiti apem-chit anrô mainyus'.]—

3. "Aûrvar hân ê barêt,—(barsom),

[Hast ke 𐬀𐬀𐬀 gûyêt,]—

an-ayiwyâst (pa)-Dîn, ez-frêwisn (be kasân) âsravan(îh) gûyêt (î kh'êš),—(aê: gûyêt ku: "Marṭ vêh marṭ om");—ma ôî-râ gûyê âsravan," ê-sôn gûpt Aûhr-mazd, (ku): "âi asô Zaratûst!"

4. "Astar mâr-(kan), (ku, han) garzêt,—

proclaim (to persons *their*) 'âsravanîh' with-deceit, ascribe not 'âsravanîh' to-them," thus spoke Ohrmazd, "Oh holy Zaratust!"

** [It-is-proper to prepare the 'pa dâm' out-of any thing; it is certainly necessary that it be two fingers wide, so that it may come-up to (cover) the mouth, as is manifest from the text:

(Av.)—Oh holy Zaratust! *the breadth of two fingers.*

It-is-proper to prepare the 'mârkan' (the serpent-killer) out-of any thing: but better from leather, as is manifest from the text:

(Av.)—With the help of 'vohû-man' there is killing of Aŋgro-mainyu in the end.]

3. "who hold the 'Urvarâ',—(barsom),—the other way,
[There is one who says: 𐬀𐬀𐬀.]

without-being-versed (in)-religion, they-proclaim (to persons their) 'âsravanîh' with-deceit,—(Note: *They-say*: "I am a man, a good man");—ascribe not 'âsravanîh' to-them," thus spoke Ohrmazd, "Oh holy Zaratust!"

4. "who (vériily) 𐬀𐬀𐬀 the weapon, serpent-(killer),—

[Hast ke aêṭûn gûyēt, aé: Han vichârêṭ,]—
 an-ayiwyâst (pa)-Dîn, ez frêwisn (bé kasān) âsravan(ih) gûyēt
 (i kh^vēs),—(aé: gûyēt ku: “Mart vêh mart om”);—ma ôi-râ
 gûyê âsravan,” é-sôn gûpt Aûhr-mazd, (ku): “âi asô Zaratûst!”

5. “Ke satêṭ hama tarêst sap a-yastâr, a-srûtâr,—(ku,
 Awistâ, 1 pa yazisn srâyisn mahamân, né-gûyēt),—a-smôrtâr,
 a-varzîṭâr, a-sakhun, a-sâchayô, (vas ô dēvān kâma),—
 pa-gân, ez-frêwisn (bé kasān) âsravan(ih) gûyēt (i kh^vēs),—
 (aé: gûyēt ku: “Mart vêh mart om”);—ma ôi-râ gûyê
 âsravan,” é-sôn gûpt Aûhr-mazd, (ku): “âi asô Zaratûst!”

6. “Ôi-râ gûyê âsravan(ih),” é-sôn gûpt Aûhr-mazd,
 (ku): “âi asô Zaratûst! ke hama tarêst sap khrat pôrsêṭ
 î-asô,—(ku, aêrpaṭastân kûnêṭ, ku, chis-î frâron pôrsêṭ ō
 âmûzêṭ),—(i) ez-tangîh-bôkhtâr,—(ân khrat),—frâkh^vih-dâṭâr
 pa-chayâ-viṭarg, hû-ahûih-dâṭâr,—(tag-dêlih pa-chayâ-viṭarg),—

[*There is one* who thus says: “*They* verily wield,]—
 without-being versed (in)-religion, *they*-proclaim (to persons
 their) ‘âsravanîh’ with-deceit,—(Note: *They*-say: “*I am a*
man, a good man”);—ascribe not ‘âsravanîh’ to-them,” thus
 spoke Ohrmazd. “Oh holy Zaratust!”

5. “Who lie the whole night through, without-performing-
 worship, without chanting-*the-gâthās*,—(that-is, *they*-do-not
 recite *the Avesta* which *are* contained in *the ‘yazisn’ and the*
gâthâ-chants),—without-memorization, without-work, with-
 out-learning, without-teaching,—they-proclaim (to persons
 their) ‘âsravanîh’ with-deceit,—(Note: *They*-say: “*I am a*
man, a good man);”—ascribe not ‘âsravanîh’ to-them,” thus
 spoke Ohrmazd, “Oh holy Zaratust!”

6. “Do thou ascribe ‘âsravanîh’ to-him,” thus spoke
 Ohrmazd, “Oh holy Zaratust! who, the whole night through,
 will-enquire of *the* holy wisdom,—(that-is, will-do *the work-of*-
 religious-instruction, that-is, will-ask-of and learn righteous
 subjects),—(that wisdom which *is*) the-saviour from-privation,
 giving-wideness at-the-bridge-of-punishment, giving-*the-good*—

—ahvān-arzāni, —(jāk),—asahih-arzāni, —(kār ū kerpa),—
pasōm-arzāni, —(māzd pāt-dahisn), — andar-(ān)-pasōm-
ahvān.”

7. “Awāz ez-men, awēza ! pōrsih, (vam) ke dātār (hom),
—(ku, dām men dāt),—awazūnī-tōm,—(ku, ez chis-ē vas
chis men dānom),—ākās-tōm,—(ku, pa mara men vēs
dānou),—pasukh^v-gūptār-tōm pa-pōrsisn,—(ku, ez ān ke
pōrsisn az-as kūnēt pasukh^v men vēh dahom),—(chi), aētūn
tō hast vēh, aētūn bawēy awazūnī, agar ez-men awāz-pōrsē.”

8. Pōrsit Zarātūst ez-Aūhr-mazd, (ku): “Aūhr-mazd,
mīnūy i-awazūnī, dātār i-gēhān i-ast-aūmandān, asō ! (pa-as)
ke hast sij i-nihān-rōbisn,—(ku-s mahamānīh pa ke, vas
rōbāyih ez chi vēs)?”—

9. Az-as gūpt Aūhr-mazd, (ku): “Pa-(ōi)-vatar dīn
namūtār, Spītamān Zarātūst !—(āsmōk-i frēftār),—ke si-

conscience,—(strength-of-heart at-*the* bridge-of-punishment),
—worthy-of-*the*-existence,—(place),—worthy-of-holiness,—
(duty and good-deeds),—worthy-of-the-best,—(reward and
recompense),—in (the) best existence.”

7. “Do thou, Oh holy ! ask of-me in-return, (*of-me*) who
(am) *the* Creator,—(that-is, *the* creation I created),—*the*-
most-beneficent,—(that-is, of-things I know many things),—
the-most-knowing,—(that-is, I know a large number of *things*),
—and-*the*-most-responsive to-questions,—(that-is, I give
better replies to that which they ask of me),—(for), thus, *it*-
will-be better *for* thee, thus will-thou-be *more*-beneficent, if
thou wilt-ask of-me in-return.”

8. Zarātust asked of-Ohrmazd: “Oh Ohrmazd, Spirit
beneficent, holy Creator of-*the*-material-world ! (by) (owing-
to)-whom is pestilence moving-in-concealment ?”—(that-is,
by whom *is* its entertainment, through what is its progress
the most?)—

9. Thereupon replied Ohrmazd: “(Owing-to-him) *who*
expounds *the*-wicked religion, Oh Spītamān Zarātust !—(*the*

12. "Ke aēvak āsmōk ī-vaṭa ī-an-asō, (as) hōm hūnē dahēt,—(zōtiḥ),—(adīn, ān) ī-aūha-franāft-m yazd,—

[Ē gūyēt, aē: pa myazd vēhān arzāniyān.]—

nē vēh ez-ān kūnīšn varzēt chun ka-(sān) ī-hazāra(kāna)-asp hēn,—(dūsman panj-saṭ marṭ-ī dō-asp ez aratēstārān pētā)—rawinēt-(hend) awar (ō ān) ī-Mazd-yastān vīs, zanēnd marṭōm, bē gō-(spend) pa-varṭakīh rawinēt."—

[Aē: ka-s zōtiḥ dahēt, tanāpōhr, ū ka-s rōwā bē-kūnēnd, marg-arzān.]—

13. = § 7

14. Pōrsiṭ Zaratūst ez-Aūhr-mazd, (ku): "Aūhr-mazd, minūy ī-awazūnī, dātār ī-gēhān ī-ast-aūmandān, asō! ke-(s) hast srōs asya tagī tan-framān,—(ku, tan pa framān-ī Yazdān dārēt),—skift-zēn,—('barōithrō taēzem'),—kh^vatā,—

12. "Whoso would-give (him) *the* one wicked unholy 'āsmōk', *the* squeezed 'hōm',—('zoti'-ship),—(hence, *the*) 'myazd' held-aloft-with-obeisance,—

[*The author* says this: *the* faithful become deserving by receiving *the* 'myazd'.]—

will-do no better deed than-that when (the) army of a thousand-horses (were) led *by* (him),—(evidently, five hundred enemy's men from amongst the warriors, having two-horses (each),—against the street of-the-Mazdyasnāns: they-might-smite men, they might mislead the (beneficent) animals by-detracting them."—

[Note: When *one* will give him *the* position-of-the-zoti, he will-become a 'tanāpōhr' sinner, and when-he will-lead the ceremony, he will-be a sinner deserving-death.—

13. = §. 7

14. Zaratūst asked of-Ohrmazd: "Oh Ohrmazd, Spirit beneficent, holy Creator of-the-material-world! Who is the 'Srosāvarz',—(that-is, who is the governor of-the-world),—of Sros, pertaining-to-holiness, valiant, whose-body-is-enjoinment,—(that-is, he holds his material-person in-

(‘frashusaiti sraoshō ashyō’)—Srōsavarz,—(ku, rāyīnitār-i gētā ke ?)—

15. Az-as gūpt Aūhr-mazd, (ku): “Mōrv ī parō-dars nām, Spitamān Zaratūst!—

[Aé: Parōdarsihā(parōdarsi?) pēs-dakhsayih; vas pēs-dakhsayih ē ku fra-ṭōm bāra(bāla?) ku par skāwēt, pas vāng kūnēt.]—

ke martōmān awar pa-dūs-gūbisnīh kark nām gūyēnd,—

[Hast ke kharūs gūyēnd; aé: ka nē-gūyēnd, as vēh tūbān-haē kartan.]—

Adn, ān mōrv vāng barēt(ī boland?) awar pa-aūs ī-awazār,—(ī pa nēm sap aulā-āyet),—

16. (ku): “Aulā-aūstī, martōm-(it), setāyīt asahīh ī pasōm, nikūhīt dēvān;—(Aé: Ka-sān asahīh setāyīt, asān dēv nikūhīt bawēnd.)—

(chi), ē (ke) ō-smā dōbārīt-(ēstēt) Būsyēst ī dērang-gōw,—

consonance-with-the-enjoinment of God),—of-severe-arms,—
(‘bearing the sharp edge’)—*and ruler,—*(‘Sraosha pertaining-to-holiness advances’)?—

15. Thereupon replied Ohrmazd: *The bird which is ‘Parō-dars’ by-name, Oh Spitamān Zaratust!—*

[Note: Foreseeing *is* forewarning; its forewarning is this: at first it flutters its wings, that-*is*, feathers, then it crows.]—

“which men call ‘kark’ *by-name* with-bad-utterance,—

[*There are some who name it ‘kharus’; if they will not so name him, it could act better.*]—

“that bird crows at *the* active dawn,—(which comes up at mid-night:—

16. ‘Wake-up, Oh (*ye-who-are*)-men! praise holiness which is *the* best, hate *the* ‘dēvs’;—(Note: When holiness is-praised *by* them, *the* ‘dēvs’ will-be hated *by* them.)—

(‘for, *it is*) he, ‘Busiest’ *the*-long-handed, (who has)-assailed you,—

[Hast ke aētūn gūyēt, aē: “Ô smā dōbārīt ēstēt Būsyēst ī dērōw-gō.”]

(ke) ān (har)-visp ahū ī ast-aūmand pa-akvin rochan frāz-gūprāyisnīh,—(ka har kas-ē ez būsyēst bē-āwāyēt būtan),—(as) be-kh^vawsinēt; (ē gūyēt, aē:) ‘kh^vaws(inītan) darēgō(s), martōm-(it), (chi), nē (ān) smā sazēt,’—(ku-tān kār dātaštān bē-nē-mānēt).—

17. “(vatān) mā si pasōmīh awar-(kh^vēs) bawāt: hū-mat pa-minisn, hūkht pa-gūbīsn, hū-varst pa-kūnisn;—

[Hast ke aētūn gūyēt, aē: “Dīn gūyēt, ku Būsyēst ē rā gūyēt ku tā-tān ē pasōmīh awar kh^vēs bawāt: hū-mat pa minisn, hūkht pa gūbīsn, hū-varst pa-kūnisn.]—

“(vatān) si vaṭ-tōmīh awar-(kh^vēs) bawāt: dūs-mat pa-minisn, dūs-aūkht pa-gūbīsn, dūs-aūvarst pa-kūnisn.

18. “Adīn, (ān)-ī-men, fra-ṭōm srisvaṭa sap, Âtas ī-Aūhr-mazd mān mān-paṭ kh^vāhēt ō-ayiyārīh:

[There is one who thus says: “Busiest of the false utterance has assailed you.]—

‘he (who) lulls-(it)-the entire material life to-sleep, together awakened *by-the-light*’,—(when every person ought to-be away from ‘busiest’, it says—‘to-be-lulled-to-sleep long, *Oh ye who are*)-men! (for), it does-not behove you’,—(that-is, your work *and* arrangements must-not-remain undone).—

17. “May *the* three best-things be never above (yourself): good-thought in-meditation, good-word in-utterance, *and* good-deed in-action;”—

[*There* is *one* who thus says: “The Scripture states: ‘Busiest speaks for this that these best things may be above yourself: good-thought in-meditation, good-word in-utterance *and* good-deed in-action.]—

“May *the* three worst-things be above (yourself): bad-thought in-meditation, bad-word in-utterance *and* bad-deed in-action.”

• 18. “Then, *on the* first one-third-part of the night, the Fire of Ohrmazd, (that-is) mine, calls *the* houselord of-the-house for-help:

19. (ku): "Mân mân-paṭ! aûlâ-aûst, 'awar vastra-
ayiwyâyîṭ, frâz dast sôyîṭ, aésam kh^vâh-(it), ô men barîṭ,
paṭîra men (awa)rôz pa-aésam i-yôsdâsar, frâz-sôstâ dast:
(chi), bê mem âzi dēvân-dâṭ, (a-âw)(am-as?) pēs tachisnîh
ahû bê-darîṭan sahêṭ.

20. "Adîi, (ān) i-men, daṭîgar pa-srisvaṭa sap, âtas i
Aûhr-mazd vâstryô-fsa kh^vâhêṭ ô-ayiyârih (i ham-hakha-ê
kâr-ê);

21. (ku): 'Fsa vâstar! aûlâ-aûst, awar vastra ayiwyâyîṭ,
frâz dast sôyîṭ, aésam kh^vâh-(it), ô men barîṭ, paṭîra men
awarôz pa-aésam i-yôsdâsar, frâz-sôsta dast; (chi), bê men
âzi dēvân-dâṭ,—(a-âw)(am-as?),—pēs tachisnîh ahû bê-
darîṭan sahêṭ.'

22. "Adîn, (ān) i-men, saṭîgar srisvaṭa sap, âtas i-
Aûhr-mazd Srôs asô kh^vâhêṭ ô-ayiyârih, (ku): 'Âi Srôs asô i
hû-rôst! Adîn, men kaṭâr-ich-ê ahû i-ast-aûmmand aésam

19. "*Oh House-lord of-the house! wake-up, do-you put-
on clothes; wash your hands; do-you-see fuel and bring it
to me, kindle me again with clean fuel (burn over me clean
fuel), with washed hands; (for), 'Âzi', produced-by-the-'devs',
is against me; (he), running before (me), seems to-tear-off
my existence.*

20. "*Then, on the second-third-part of the night, the
Fire of Ohrmazd, (that-is) mine, calls the husbandman
for-help,—(who is an associate of the work):*

21. "*Oh husbandman! wake-up, do-you-put-on clothes,
wash your hands; do-you-see fuel and bring it to-me, burn
clean fuel over me with washed hands; (for), 'Âzi', produced-
by-the-'devs', is against me; (he) running before (me), seems
to-tear-off my existence.'*

22. "*Then, on the third one-third-part of-the-night, the
Fire of Ohrmazd, (that-is) mine, calls 'Srôs' pertaining-to-
Asa for-help: 'Oh handsome 'Sros' pertaining-to-Asa! Then,
will any-whatsoever of-material-life bring in clean fuel for-*

andar barêt yôsdâsar frâz-sôsta dast? (chi), bê men âzi dêv (ân)-dât (a-âw)(um-âs?) pês tachisnîh ahû bê darisn sabêt!

23. "Adîn, srôs-asya ê (ân 1 men) môrv frâz-gûprâyêt 1 Parô-dars nâm, Spitamân Zaratûst! ke martôman awar pa-dûs-gûbisnîh kark nâm gûyênd,—

[Hast ke kharûs gûyênd; aê: ka nê-gûyênd, as vêh tûbân-haê karṭan.]—

"(adîn), ân môrv vāng barêt awar pa-aûs i-awazâr,—(1 pa nêrn sap aûlâ-âyet),—

24, 25. = § § 16, 17.

26. Adîn gûyêt dût ô-(ôi)-dût, ân (1) pa-bâlisn satân, (ku): 'aûlâ tô aûst, (chi), 𐬨𐬀𐬎𐬌 men; yêtâr-(ê ke) pês aûlâ-aûstât (as) bê-rôbisnîh ô-(ân)-i pasôm ahvân;—

[Aê: han pêtâyênd ku pa si srôsa-charanâm kepa ô ân i pasôm ahvân sâyet maṭan.]—

yêtâr-(ê ke) pês ô-Âtas i-Aûhr-mazd aêsam awar barêt i-

me *with* washed hands? (for), 'Âzi', produced-*by-the*-devs', *is* against me; (he), running before (me), seems to-tear-off my existence.'

23. "Then, *he* 'Sros', pertaining-to-Asa, wakes-up that bird (of mine) (which *is*) 'Paro-dars' *by*-name, *Oh* Spitamân Zaratust! which men call 'kark' *by*-name with-bad-utterance,—

[*There* are some who name it 'kharus'; if *they* will not *so* name *him*, it could act better.]—

then, that bird crows at *the* active dawn,—(which comes up at midnight):—

24, 25 = § § 16, 17.

26. Then, speaks friend to-(his)-friend, those (that *are*) resting on the pillow: 'Get-up, thou! I am-called-to-go; whoever got-up first, (he) shall go to (the) best existence';—

[Note: *They* verily declare that it is possible to-attain to the best existence with three 'srosacharanâm' good-deeds.]—
'whoever shall first carry-over clean fuel, *with* washed

yōsdāsar frāz-sōsta dast, ōi Âtas âfrinēt, (ka) kh'snūt, a-bēst, sér:

27. (ku): "awar ô-tō hakhtāt (ān)-i-gō(spendān) rama,—(ku-t bawāt),—awar (ān)-i-virān pūr-rōbisnih,—(frazand vas),—awar tō kâma pa-mînîsn, (at ô)-kâma pa-ahû hakhtāt,—(ku-t pa mînîsn ān chis bawāt, at ahû dastōbar hât) ;—aûrvākht-ahû pa-gān zivēy (tā)-ān sap ka zivēy,—(pa rāmîsn zivēy)."—

În (ān)-i-Âtas âfrin,—(bālestān in kûnēt, ku, hamaa rōz),—ke ô-ōi (Âtas) aésam barēt khûsk 1 pa-rōsanîh-nikîrîta, asahîh arzû-râ (âwâyast),—(kâr û kerpâ râ),—i-yōsdāsar,—(ku, pāk),—

28. "Ke-cha (ān)-i-men mōrv (i Parōdars), Spitamān Zaratūst! pa-gômēza, mâta û-nar, ô-marṭasō, pa-asahîh-vêh bê-dāt, mân ez-ān mînēt (ku),—(am) bé-dahēt,—(ka-s mazd pātḍahîsn dahēnd pa-é dārēt ku ka-m khāra é chun in dāt

hands, to-the-Fire of Ohrmazd, him will the Fire bless, (when) delighted, unaggrieved, sated:

27. "On, may (the) herd of-(beneficent)-animals follow thee,—(that-is, may-it-be thine),—On, (the)-full-succession of-men,—(immense progeny),—On, may thy wish in-thought follow thee, may thy wish follow (thee) with-conscience,—(that-is, may that thing be in thy mind, to-which thy conscience may-be the leader);—mayest-thou-live with-the-life of-a-cheerful-conscience upto-the nights that thou-mayest-live,—(mayest-thou-live with delight)."—

This is (the) blessing of Fire,—(One shall certainly do this, that-is, all-the-days),—for him who brings to-it, (the Fire), dry fuel, examined-in-light, for-the-desire of holiness,—(requisite for duty and good deed),—and purified,—(that-is, clean).—

28. "And-whoso will-give (that) bird of-mine, (which is 'Parodars', Oh Spitamān Zaratust! in-pair, female and-male, to-the-holy man for good piety, he-shall-think of-it: 'it is a-house (that)-he-gives (me),'—(when they-give him reward and retribution, he will-consider: as if a house like this had been

haê ê-cha stawr haê),—ê-saṭ-stûn, ê-hazâr-fras, bêvar mas, bêvar khûrta.

29. "Ke-cha (ân)-i-men môrv (1) pa(rôdars) tan-masâ gôst dât, (awa 𐬨𐬀𐬎𐬌),—

[Hast ke zôra gûyêt.

Hast ke aêtûn gûyêt, aê: "Gôst pa ân paṭmâna bê ô marṭ asô dahêt."]

nê ôi akar-icha, men ke Aûhr-mazd (ôm, as ân) daṭgar gûbîsn awâz-pôrsîṭâr bawom,—

[Aê: Aêva-bâr har kas-ê pôrsênd,]—

(chi), frâz franaptêt ô-(ân)-i-pasôm ahvân."

30. Srôs asîya ez-drûj pôrsîṭ,—(ez Aûṭa),

[Hast ke aêtûn gûyêt, ku: ez Aesm. Hast ke ez Ganâ-minûy.]]—

bê ez-ayûjîsn i-vazr,—(ku-s vazr bê-nîhât),

[Aê: Ha'n pêṭâyênd ku kh^vastûyîh i pa bêm nê pa kh^vastûyîh ê dârisn.]]—

given me, this-gift-too may-be big),—of-a-hundred columns, a-thousand-beams, a-myriad big and a-myriad small windows.

29. "And-whoso shall-give meat as-much-as-the-body of (that) bird of-mine which is 'paro-dars,'—(with 𐬨𐬀𐬎𐬌),—

[There is one who says zôra.

There is one who thus says: "He-shall-give meat of that measure to the holy man."]

"him never will I who (am) Ohrmazd be asking-again (the) second question,—

[Note: They-ask every person once.]]—

"(for), he will-progress on to-(the)-best-existence."

30. Srôs, pertaining-to-Asa asked of-the-'Druj,'—(of Uta),

[There is one who thus says: "Of 'Aesm'."

There is one who says: "Of Gana-minuy."]]—

without-holding the-mace:—(that-is, he had laid-down the mace),—

[Note: They verily declare that steadfastness which is with fear shall-not-be considered as a case of steadfastness.]]—

(ku): 'Drūj i-a-kh^vārīh,—(ku-t nēvakīh-īcha han-īcha az-as nēst),—a-varzītār!—(ku, chis frārōn nē-varzēy),—tō, aētūn, (har)-visp ahū i-ast-aūmand pa-an-awar-rōbisnīh hūnusknēy, —(aē: ka-t nē-kāyēnd apūstan bawēy).'

31. Vas (ō)-ōi pasukh^v daviṭ ke dēv drūj, (ku): 'Srōs asiya i hū-rōst! nē men, (har)-visp ahū i-ast-aūmand pa-an-awar-robisnīh hūnuskinēm; hend pa men-īcha chahār gōsn;

32. 'ōisān men aētūn apūsinēnd chun (ān i) hān gōsn (ka) pa-sōsar andar-māṭakān (ō)-ham-apūsinēt,—(ku, apūstan bawom).'

33. = §. 30, upto...nē-varzēy...kaṭār i-tō ez-ōisān gōsnān fra-ṭōm?'

34. Vas ō-ōi pasukh^v daviṭ ke dēv drūj, (ku): 'Srōs asiya hū-rōst! ān-i pa men ez-ōisān-gōsnān fra-ṭōm, ka martī kūṭak-

'Oh 'Druj'! without-happiness,—(that-is, thou hast no happiness at-all therefrom),—without-activity,—(that-is, thou dost not do *any* righteous thing),—do thou, then cause the entire material-life to be-full-of-vile-progeny without-being-approached-by-a-male?'—(Note: thou conceivest even-if they do not know * thee.)—

31. Then she, who is the 'dēvi druj,' spoke (to) him in-reply: 'Oh handsome Sros, pertaining-to-Asa! I do not cause the entire material-life to-be-full-of-vile-progeny without-being-approached-by-a-male; there-are for-me-too four males;

32. 'they do so impregnate me as do (the) other males (when) they-cause-conception with-their-seed in the females', —(that-is, I become pregnant).—

33. Sros, pertaining-to-Asa asked of-the-'Druj,'—(of Uta),§. 30 upto (...*any* righteous thing),—who is the first of those males of thine?'

34. Then, she who is the 'dēvi-Druj,' spoke (to) him in reply: 'Oh handsome Sros, pertaining-to-Asa! He is the first of-those-males for me; the man who does-not-give for-

* BTA translates it thus, though 'Kālan' = to schabit.

icha an kûṭ kh^vâsta (ka) zadit, — (ku, hast), — o-marṭ-asô pa-asahih-vêh nê-dahêṭ;

35. 'Ān men aētûn apûsinêṭ chun (ān i) hān gōsn (ka) pa-sōsar andar-māṭakān (ô)-ham-apûsinêṭ, — (chun ka apûstan bawom).'

36. Srōs asīya ez-drûj pōrsit, bē ez-ayûjīsn i-vazr (ku): 'Drûj i-a-kh^vārih, a-varziṭār! chi, (ô) pa-ān hast aulā-varzīsnih?'

37. Vas ô-ô pasukh^v davit ke dēv drûj, (ku): — 'Srōs asīya i hū-rōst! ān (i-ô) pa-ān hast aulā-varzīsnih, ka marṭ kûṭak-icha an kûṭ kh^vâsta, (ka) nê-zadit, ô-marṭ-asô pa-asahih-vêh dahêṭ.

38. 'Ān men aētûn a-pûstih bē-zanêṭ chun gōrg chahār-zang (ka) ez-bōrtār pûs pa-bē-darīsn-darêṭ. —

[Īn ez Awistā pētā. Ān bawêṭ ka ôi ez pardakht yīm pa vêh-zadīsnih andar āwayet. Ka yīm kh^vâsta pa (vêh-

good-holiness to *the* holy man even-the-smallest of the small possession (when) asked, — (that-is, he has); —

35. 'he so impregnates me as *do* (the) other males (when) they-cause-conception with-*their*-seed in *the* females, — (as if I become pregnant)'. —

36. Sros, pertaining-to-holiness (Asa) asked of-*the*- 'Druj', without holding *the*-mace: 'Oh 'Druj' without happiness, without-activity! What is his undoing for-this?

37. *Then*, she, who *is the* 'dēvi-Druj', spoke (to) him in reply: "Oh handsome Sros, pertaining-to-Asa! That is his undoing for that when a man may-give (when) unasked even-the-smallest of the small possession to *the* holy man for-good-holiness.

38. "He will so destroy my pregnancy as *does* a four-footed wolf (when) *it* tears-by-tearing-off *the*-child from a-bearing-mother." —

[This is evident from the Avestā. That is *the case* when *it-is-necessary* for him to give from his savings on request from the good men. When he gives this posse-

zadīsnih) bē ō yīm mart̄ dat̄ drūj bē-skānēt; ka-cha ān kh^vasta bē ō ān mart̄ dahēt drūj bē-skast; ka yīm kh^vasta bē ō ān-icha mart̄ dat̄, ma-'gar-icha gerā bawāt
Hast ke aētūn gūyēt, aē: Pas bē-skast.]—

39. Srōs asīya ez-drūj pōrstī bē ez-ayūjisn ī-vazr, (ku): "Drūj ī-a-kh^vārīh, a-varzītār! kaṭār tō ez-ōisān-gōsnān datīgar?"

40. Vas ō-ōi pasukh^v dāvīt ke dēvān drūj, (ku): "Srōs asīya ī-hū-rōst! ān ī pa-men ez-ōisān-gōsnān datīgar, ka mart̄, (pa vinās-kārīh), pēs frabd frabd-drānā frāz-mēzēt;

41, 42 = §§. 35, 36

43. Vas ō-ōi pasukh^v dāvīt ke dēv drūj, (ku): "Srōs asīya ī-hū-rōst! (ān-ī)-ōi pa-ān hast aulā-varzīsnih, ka mart̄ pas ex-aulā-aūstīsnih, se gām,—

ssion unto this man on *request from the good*, he will break *the 'Druj'*; and-if *he-will-give* that possession unto that man, the '*Druj*' is-broken; when this possession is given even unto that man, perhaps *the druj* may-be even severe.

There is *one* who thus says: "Then, *the druj* is-broken.]—

39. Sros, pertaining-to-'Asa', asked of-the-'Druj', without-the-mace: "Oh '*Druj*', without-happiness, without-activity! Who is *the* second of-those-males of-thine?"

40. *Then*, she, who is *the 'devi-Druj'*, spoke (to) him in reply: "Oh handsome 'Sros' pertaining-to-'Asa'! He is *the* second of-those-males for-me: *the* man who makes-water,—(with sinfulness),—in-front-of *the* forepart-of-the-foot, forepart-of-the-foot-in-length;

41, 42 = §§. 35, 36

43. *Then*, she who is *the 'devi-Druj'*, spoke (to) him in-reply: "Oh handsome 'Sros', pertaining-to-'Asa'! That is his undoing for that: if the man, after-getting up, three steps away,—

[Hast ke bé ez se gām gūyēt.]—

“se ‘asahlh’ awar-setāyisn, dō ‘hu-matanām’, se ‘hu-khsatrôte-māi’, chahār pas ‘ahuna-var’ frāz-srāyēt, ‘yēnhē hātām’ frāz-yazēt.—

44. “Ān men aētūn a-pūsīh bē-zanēt chun gōrg chahār-zang (ka) ez-bōrtār pūs pa-bē-darīsn-darēt.”—(§. 38).

[Īn ez Awistā pētā. Ān bawēt ka mart, pa vinās-kārīh, pēs frabd, frabd-drānā bē-mézēt; vas tanāpōhr-ē ō būn; vas pa Awistā vichārēt. Ka aulā-aūstān mézēt, vas tanāpōhr-ē ō būn; vas pa Awistā nē-vichārēt. Ez pēs bawēt, pas kōsta nē-bawēt; pa ān bawēt ī ez tan bē-āyēt: ‘chvaṭ yaṭ hē kasistahē erezvō fratemem tbishis.’

Ān dōla hamār yīm 𐬨𐬀𐬎𐬌𐬎𐬀 han kūnīsn.

Varāz-gōsnasp gūpt, aē: “Paharēz vastra rā dūr pātākhsā mézītan.”

[*There is one* who says: “Farther than three steps.”]—“shall-invoke three ‘ashem,’ two ‘humatanām,’ three ‘hukhshathrōtemāi’, shall then chant four ‘ahunavar’, and worship ‘yēnhē hātām’;

44. “he will so destroy my pregnancy as *does* a four-footed wolf (when) *it* tears-by-tearing-off the child from a bearing-mother.”

[*This is evident from the Avestā. That is the case when a man makes water in-front-of the forepart of the foot, forepart-of-the-foot-in-length, with sinfulness; a ‘tanāpōhr’-sin begins with him; he can-expiate with the (by-means-of) the Avestā. If he shall-make-water standing, a ‘tanāpōhr’-sin begins with him; he cannot expiate by-means-of the Avestā. The sin occurs if one makes water in the front, it does not, if it be done in the rear; the sin occurs by that which comes out-of the body: (Av.) ‘As-much as the top joint of his smallest finger.’*

That is the extent of the distance yīm dūra pa dūra han kūnīsn.

Varāz-gōsnasp said: “One can make water afar, for care of the clothes.”

Ka kâr dâtîhâ khûp vichârêţ, ka farûţ nîsînêţ, as 'yatâ-
'hû-vêryô'-ê be-gûbîsn.

Sòsiyans gùpt, aâ: "Ka-cha aùstàw rà, ka andar ràs-é gùyêt, ê-cha sàyet.

Ka aûlâ-aûstêt, as Awistâ hama, andar se gâm gûbîs.

Hast ke bê ez se gâm gûyêt.

Vas, pa jvit-acha chamisn, hama Awistâ han gûbisn.

În chamisn an bawêţ ka ez se găm bė-sawêţ ayûp-as
Awistâ andar girapt.

Ka kar datihā khūp vichārēt, Awistā pa vināskārīh né-
gūyēt : am né rōsana tanā-pôhr-é aêvak dō srōsacharanām.

Gôgôsnasp gûpt, aê: “Ka kâr datîhâ khûp vichârêt, vas
'ashem' nê

45. Srôś asîya ez-drûj pôrsîṭṭ bê ez-ayûjîsn î vazr, (ku):
 “Drûj t-a-kh^vârih a-varzîṭâr! Kaṭâr tô ez-ôisân gôsnân
 satîgar?”

If *one* performs *the* operation lawfully *and* well, when *he* sits down, he shall-recite a 'Yathà ahû vairyô'.

Sosiyans said: "Even-if due-to haste, if *he* recites *it* on the road, that-too is-proper."

When *he* gets up, he shall-recite *the* entire Avesta,
within three steps.

There is one who says: "Farther than three steps."

He shall-recite *the* entire Avestà, without singing aloud. This singing will-be when *he* shall-go farther than three steps or *when* he *has*-undertaken *the* Avestà.

If one performs *the* operation lawfully and well, and does not recite *the* Avesta with sinfulness; it is not clear to me *whether* it is a 'tanâpohr'-sin or two 'srosa-charanâm'.

Gogosnasp said: "If *one* will perform *the* operation lawfully and well, nê chis chahârôm kh^vês rêzêt, ku kh^vat bawêt]

45. Sros, pertaining-to-'Asa', asked of-the-'Druj', without-being-fitted-with *the*-mace: 'Oh "Druj" without-happiness, without-activity ! Who *is the* third of-those-males of-thine ?'

46. Vas ô ôi pasukh^v davit̃ ke dēv drūj, (ku): "Srōs asīya hū-rōst! Ān ī pa-men ez-ōlsān-gōsnān satīgar, ka mart̃ kh^vapta (as) sōsar frāz-rāna bawēt̃,—(ku-s sōsar bē-āyet̃);

47, 48 = § § 35, 36

49. Vas ô-ôī pasukh^v davit̃ ke dēv drūj, (ku): "Srōs asīya hū-rōst! ān ī-ôī pa-ān hast aūlā-varzisiñh, ka mart̃ pas-ez kh^véb frāz-bawisiñh se 'asahñh' awar-setāyēt̃,—(ku, se 'asem-vohū' bē-gūyēt̃),—dō 'humatanām', se 'hu-satrōtemāi' chahār ahunavar, ('yatāy-ahū-veryō'), frāz-srāyet, 'yēñhē hātām' frāz-yazēt̃;

50. "Ān men aētūn a-pūsñh bē-zanēt̃ chun gōrg chahār-zang (ka) ez-bōrtār pūs pa-bē-darisiñ darēt̃." (§ 38).

51. "Adīn (ē) gūyēt̃ ô-Spend-armat̃, (ku): 'Spend-armat̃! īn, ô-tō, mart̃ bē-awasparōm; īn, ô-men, mart̃ awāz-awas-pārñh, awar pa-(ān)-awazār fras-kartārñh,—(pa tan-ī pasñh),—ākās-gāsān, ākās-yazisiñ,—

46. *Then, she, who is the 'dēvi-Druj', spoke to him in reply: "Oh handsome Sros, pertaining-to-'Asa'! He is the third of-those-males: the man who, when asleep, emits (his) seed',—(that-is, his seed comes out);—*

47, 48 = § § 35, 36

49. *Then, she, who is the 'dēvi-Druj', spoke to-him in-reply: "Oh handsome Sros, pertaining-to-'Asa'! That is his) undoing for-that: if the man, after waking from-sleep, shall-invoke three 'Ashem',—(that-is, shall recite three 'Ashem-vohū'),—two 'Humatanām', three 'hu-khshathrō temāi', shall then chant four 'Ahuna-var',—('Yathā ahū vairyō'),—and worship 'yēñhē hātām';*

50. "he will so destroy my pregnancy as does a four-footed wolf, (when) it tears-by-tearing-off the child from a bearing-mother." (§ 38)

51. "Then, he-shall-say (this) to-Spend-armat̃: 'Oh Spend-armat̃! this man, to-thee, do-I-entrust; thou-shalt-re-entrust this man to-me, at the 'awazār' renovation,—(at the final material-life),—knowing-the-'Gāthās', knowing-the-'Yasna',—

62. Az-as gūpt Aūhr-inazd, (ku): "Jahe, asō Zaratūst! ke sōsar (ō)-ham-gōmikhtēt dahmān a-dahmān-icha, dēv-yasnān a-dēv-yasnān-icha, tanāpōhrīkān a-tanāpōhrīkān-icha.—

[Vas kār nēst; chi, ka-s kātān se bār bē-dāt, marg-arzān. Gōgōsnasp gūpt, aē: "Īn rōspi ē ī pa vīmand اين رسپی عی پا ویماند"]

63. "Sṛisvaṭa āwān ī-garān-tachisnān (as) takikīh pāṭirānīnēt pa-awar-nikirisnīh, Zaratūst! sṛisvaṭa aūrvar ī-ārōyisn-aūmand ī-nēvak ī-zargōnīn (as) vakhsisn pāṭirānīnēt pa-awar-nikirisnīh, Zaratūst!

64. "Sṛisvaṭa Spēnd-armat (as) سپندارمات bē-apōrēt pa-awar-rōbisnīh, Zaratūst! sṛisvaṭa marṭ ī-asō ī-frah-hūmat ī-frah-hūkht ī-frah-hūvarst (as) amāvandīh (ū sakūh), pērōzgarīh, (kh'itīh), ū asahīh-cha bē-apōrēt pa awā pēmīsn, Zaratūst!

65. "Ōisān-icha-rā ō-tō gūyom, Spītamān Zaratūst! (ku) zanīsn-tar (hend) chun azī sīwā,—

62. Thereupon replied Ohrmazd: "*The 'Jahe' Oh holy Zaratuhst! who mixes the seed of-the-good and the-non-good, of the 'dēv-yasnas' and the non-'dēv-yasnas', of-the-'tanāpohrs' and the-non-'tanāpohrs'.*—

[It is-of-no avail; for, when she *has*-submitted her person thrice for-intercourse, she is a sinner deserving death.

Gogosnasp said: "This is an adulteress who is 'defiled' in one direction."]—

63. "She dries (destroys) one-third of the force of-the-waters flowing-from-the-mountains by-her-glance, Oh Zaratuhst! She destroys one-third of-the increase of the growing, fair, green-coloured trees by-her-glance, Oh Zaratuhst!

64. "She robs one-third of the سپندارمات of-Spendarmat by-walking-over, Oh Zaratuhst! She robs one-third of the strength (and majesty), victory,—(prosperity),—and-holiness of-the-holy-man, of-the-utmost-good-thought, of-the-utmost-good-word, of-the-utmost-good-deed, along with her fall, Oh Zaratuhst!

65. "And-of-them I-tell thee, Oh Spitaman Zaratuhst! (they-are) very-worthy-of-being-killed like the swift-gliding dragons,—

[Hast ke mār ī siwā gūyēt],—

chun gōrg (𐬔𐬀𐬭𐬀𐬎𐬎𐬀𐬎𐬀?), chun gōrg viskar-dahisnñh (ka) ō gēhā-nān frāz-patēt, —(ō-gōspend),—chun vazag ī-ē-hazār hūnusk ō-āw awar frāz-patēt, —(ku, pa ē bār andar ō āw helēt).

[Hast ke nar ū māta gūyēt.]

66. = §§. 7, 60

67. Pōrsit Zarātūst ez-Aūhr-mazd, (ku): "Aūhr-mazd, mīnūy (i) awazūnī, Dātār ī-gēhān ī-ast-aūmandān, asō! ke nāīrīk chīhr-aūmand, dākhsa-aūmand, khūn-aūmand, vēnāyihā, —(ku, vēnēt ku dastān),—ākāsīhā, —(ku, dānēt ku vinās),—tōjīs-aūmand-ihā, —(ku, gūyēt ē ku tōjīs bē-kūnom),—pa- (ān)-vēnāyih, ākāsīh, tōjīs-aūmandih, sōsar awar frāz-helēt,

68. "katār ōi hast tōjīs (pa kh^vasta), katār ōi hast pōhl (pa astar ū srōsacharanām), chun ān ī pa-kūnīs varzīs tōjīs rōbīnēt, —(ku, chun bē-vichārēt)?"—(cf §. 75).

[*There is one who says: "The swift-gliding snakes".*]—
or like *the horned wolves* or like *the she-wolf, the-product-of the wilderness* (when) *she-assails the-cattle-fold*,—(*the animals*), —or like *the she-frog of-a-thousand-brood which hastens on to the water*,—(*that-is, she, hatches (lays) at once within the water*).

[*There is one who says: "A pair of male and female".*]—

66. = §§. 7, 60.

67. Zarātūst asked of-Ohrmazd: "*Oh Ohrmazd, Spirit beneficent, holy Creator of-the-material-world! Whoso shall-emit the-seed observantly*,—(*that-is, he sees that there-is menstruation*),—*knowingly*,—(*that-is, he-understands that it is sin*),—*with-wish-to-undergo-the-penalty*,—(*that-is, he says this: 'I-will-perform the atonement'*),—*into the woman who is full-of-signs, full-of-appearance, full-of-blood, and who is with-(the)-observation, knowledge and wish-to-undergo-the-penalty.*

68. "What is its penalty, (in money)? what is its punishment (by-means-of the horse-whip and the 'srosacharana')? how shall-he-undergo the-atonement for the perpetration of the deed, —(*that-is, how shall-he-expiate the sin*)?"—

69. Az-as gûpt Aûhr-mazd; (ku): "Ke nâirîk chîhr-aûmand ī dākhsa-aûmand, khûn-aumand, vênâyîhâ,—(ku, vênêṭ ku dastân),—ākâsihâ,—(ku, dânêṭ ku vinâs),—tôjîsn-aûman-dîhâ,—(ku, gûyêṭ ē ku tôjîsn bê-kûnom),—pa-(ân)-vênâyîh, âkâsih, tôjîsn-aûmandîh, sôsar awar frâz-helêṭ,

70. "(ê)-hazâr anûmayê frâz-(ê)-kôset; (har)-visp-acha ôisân pahaân (ân)-ايسان و سپهاسان zôhr,—(awâ 'yaṭ antare veredhika asmana rja'),—ô-âtas pa-asahîh-vêh frâz-ê-barêṭ; bâzâ ô-âw-i)-vêh frâz-ê-barêṭ;

71. "(ê)-hazâr pôsta aêsam ī-sakht ī-khûsk ī-nikiriṭa ô-âtas pa-asahîh-vêh frâz-ê-barêṭ; (ê)-hazâr pôsta aêsam ī-narm (bôd) râsn ayûp hû-gôn ayûp hû-kartṭ ayûp hadanepad ayûp kaṭâr-(ich)-ê (ân)-ī-hû-bôd-tôm ez-aûrvarân ô-âtas pa-asahîh-vêh frâz-(ê)-barêṭ; (cf. XIV 2, 3)

72. "(ê)-hazâr pa-frâz-(vi)starisnîh barsôm frâz-(ê)-(vi)-starêṭ; (ê)-hazâr zôhr ī-hôm-aûmand gôst-aûmand ī-yôsdâsar,

69. Thereupon replied Ohrmazd: "Whoso shall-emit *the*-seed observantly,—(that-is, *he*-sees that *there-is* menstruation),—knowingly,—(that-is, *he*-understands that *it is* sin),—with-wish-to-undergo *the*-penalty,—(that-is, he-says this: 'I-will-perform *the* atonement),—into *the* woman *who is* full-of-signs, full-of-appearance, full-of-blood and *who is* with-(the)-observation, knowledge and *wish*-to-undergo-the-penalty.

70. "he-shall-slay (a) thousand small-animals; and *he*-shall-carry (the) 'zaothra' of *the*-boar out-of all-these animals, —(with 'that which *is* between *the* kidneys and *the* spleen'), —with-good-piety to-*the*-fire; *he*-shall-carry *the*-arms to-*the*-good-waters;

71. "*he*-shall-carry to-*the*-fire, with-good-piety, (a) thousand barks of hard, dry fuel, *well*-examined; *he*-shall-carry to-*the*-fire, with-good-piety, (a)-thousand barks of-soft (fragrant) fuel, of rasn or hugon or hukart or pomegranate or any-whatsoever of *the*-most-fragrant of-trees; (cf. XIV 2, 3)

72. "*he*-shall-strew (a) thousand 'barsoms' by-strewing; *he*-shall-carry to-*the*-good-waters, with-good-piety, a-thou-

—(ku, pāk),—nikirīta,—(ku, pa sardār dāst éstēt),—dahmān-yōsdāsrinīta,—(ku, dahmān-karṭa),—dahmān-nikirīta,—(ku, dahmān pa sardār dāst),—(ke-s) ham-gōmīh ōisān aūrvar ke gūpt hadanepad ō-āw-vêh pa-asahīh-vêh frāz-(ē)-barêt; (cf. XIV 4).

73. “(ē)-hazār azī aūlā-gazisn bê-(ē)-zanêt, dô hazār ōisān-hān,—(mārbāna);—(ē)-hazār vazag ī-zamī bê-(ē)-zanêt (ū) dô hazār (ān)-ī-āwī; (ē)-hazār mōr ī-dāna-kas bê-(ē)-zanêt, dô hazār ōisān-hān,—(gārī);—(cf. XIV 5).

74. “sī pa-frāz-awakanisnīh frāz-(ē)-awakanêt tarêst āw ī-nāvataḥ,—(katas ī āwān-dān pa dān);—(ē)-hazār pa-awar-zanisnīh awar-zanisn asp-astar, dô hazār srōsa-charanām. (cf. XIV 16).

75. “Ān ī-ōi hast tōjisn,—(pa kh^vāsta),—ān ī-ōi hast pōhl,—(pa astar srōsacharanām);—aētūn pa-ān kūnisn varzisn tōjisn-(ē) rōbinêt,—(ku, bê-ê-vichârêt). (cf. XIV 18).

sand pure,—(that-is, clean),—examined,—(that-is, is kept under supervision),—‘zaothrās’, containing-*the*-‘hom’, containing-*the*-meat, purified-*by-the*-good,—(that-is, prepared-*by-the*-good),—examined-*by-the*-good,—(that-is, kept under supervision of *the* good),—(those which) are mixed-with *the* tree which *is*-called the pomegranate; (cf. XIV 4)

73. “*He*-shall-kill (a) thousand biting dragons *and even* the other two thousand,—(mārbāna);—*he*-shall-kill (a) thousand frogs of-*the*-earth (and) two thousand of-(*the*)-water; *he*-shall kill (a) thousand corn-carrying ants *and even* the other two thousand,—(gārī);—(cf. XIV 5)

74. “*He*-shall prop-up thirty pillars by-propping-up across *the*-navigable-water,—(water-bearing canals ~~we~~ *we*);—*he*-shall-destroy (a) thousand with-destruction *with-the*-horse-whip, two thousand *with-the*-‘srosacharan’:

75. . “that is its penalty,—(in money),—that is its punishment (by-*means-of the* horse-whip *and the* ‘srosacharanām’):—*he*-shall thus undergo *the* atonement for *the* perpetration of-*the*-deed,—(that-is, *he* shall-expiate *the* sin).—(cf. XIV 18)

76. "Agar rōbinēt, ō ān-(pasōm)-ahvān han-bārēt ī asō-ān,—(ku-s hanbār ō ān jāk kart̄ bawēt);—agar né-rōbinēt, ō-ān-ahvān han-bārēt ī dravandān,—(ku-s hanbār ō ān jāk kart̄ bawēt),—tom-arzāniyān,—(ku-sān arzānīkih ān jāk),—tom-tōmiyān,—(ku, ān drūj-ē ke martōm dravand kūnēt as tōkhma ez ān jāk),—i-tom,—(ku, jāk tārīk),—(cf. XIV 18).

NŌZDAHŌM PARGART BŪN.

1. Ez-awākhtar-nēma,—(ez nēma jāk),—ez awākhtar nēma,—(ez nēma ī dēvān),—frāz-dōbārīt Ganā-mīnūy pōr-marg dēvān-dēv; vas aētūn davīt, ōi ke dūs-dānā (frēptār) ganā-mīnūy pōr-marg, (ku): "Drūj! awar-dōbārīt (vas), maranchīnīt asō Zaratūst."

76. "If *he*-shall-undergo *the atonement*, *he*-will-make-provision for-the-(best)-existence *that is of-the-holy-beings*,—(that-is, *he* shall-have made *the* provision for that place);—if *he*-shall-not-undergo, *he*-will-make-provision for-the-existence *that is of-the-wicked-beings*,—(that-is, *he*-shall-have prepared *the* provision for that place),—*of-those-deserving-darkness*,—(that-is, *that place is* their desert),—*of-those-of-the-race-of-darkness*,—(that-is, *the seed of the 'Druj' who makes man wicked is from that place*),—(which) *is* dark,—(that-is, *dark place*).—(cf. XIV 18).

COMMENCEMENT OF THE NINETEENTH PARGARD.

1. From-*the-Northern-region*,—(from *the place of the region*),—from-*the-Northern-regions*,—(from the regions of the 'devs'),—rushed forth 'ganā-minuy', full-of-death, the-'dev'-of-'deys'; thus did (he) exclaim, *he* who *is* of-evil-knowledge, (deceiver), 'ganā-minuy' full of death: "O! 'druj'! do-you-rush-on (him), do-you-kill *the* holy Zaratust."

• Drūj ô-ôi awār dōbārīt-(hend), bût dev sēj nihân-rōbīs frēptār.

2. Zaratūst ahunavar frāz-srūt,—(ān dō ‘yathā-hū-vēryō’ ke ‘hu-shiti’ ô pēs êstēt);—(vas) āw vēh frāz-yazīt (ke) vēh Dāiti; (vas) Dīn-ī-Mazd-yastān franāpt,—(ku-s ‘fravarānē’ kart),—

Drūj ez-ôi starta awāz-dōbārīt-(hend), bût dev sēj nihân-rōbīs frēptār.

3. Drūj ô-ôi pasukh^v davīt, (ku): “Tarvinītār (haē) ganā-minūy !—

[Aē: tō haē ku chis bē-nē-nikīrīt, ān ya-t kh^vat nē tūbān karṭan emā framāyē].—

nē mām (ān) ī-ôi aūs awar-vēnīt (ke) Spitamān Zaratūst, ez-pōr-kh^varēhīh,—(ez vas kh^vēs-kārih),—(ī) asō Zaratūst.”—

[Aē: Han pētāyīnīt ku: ke andar kh^vēs-kārih êstēt, as pētīyāra kem awar-dōbārēt rasēt].—

The drujs rushed-on to-him: the ‘Būt dev’, pestilence moving-concealed, *the* deceiver.

2. Zaratuhst chanted-forth *the* ‘ahunavar’,—(the two ‘yathā ahū vairyōs’ before which is ‘hu-shiti’);—(he) worshipped *the* good waters (that *are*) of-the-good-Dāityā; (he) chose *the* religion of-the-Mazdayasnāns.—(that-is, he recited *the* ‘fravarānē’.)

By-him dismayed, the ‘drujs’ rushed-away: the ‘Būt’ dev, pestilence moving-concealed, *the* deceiver.

3. The ‘druj’ *in*-reply exclaimed to-him: “Tormentor (*art-thou*), *Oh* ‘Gana-minuy’ !—

[Note: Thou art *one* who wilt-not-observe anything; *thou* commandest us to-do that-which thou-*thyself* canst-do].—

The death of-him, who is Spitamān Zaratuhst, *cannot be* comprehended *by-us*, owing-to-*the* full-effulgence,—(owing-to much dutifulness),—*of the* holy Zaratuhst.”—

[Note: It is certainly proved that *the* adversary can-rush-on and reach *the-least* to him who is *engaged* in duty].—

5. Aulā-aūz-vêdit Zaratûst,—(ku, patast bört),—ô ganâ-minûy, (ku): “Dûs-dânâ ganâ-minûy ! Zanom dâm i-dêvân-dât; zanom nasûs i-dêvân-dât; zanom (ân) i-parik kâmakih, (ân) i aūz-dês (parastakih),—tâ-ka aulâ-zâyêt sūt-aūmand i pérozgar ez-âw-i-Kyânséh,—

[Ham men zanom, vat hâvistân i men zanênd, û pas ân rasêt, vat pa kart i kh^vat bê-awasahînet];—
ez-aūsastar-nêma.”—

[Ez nêma jak ku Kh^var-sêt pa rôz i mahest aulâ-âyet tâ ân jâk ku pa rôz i kasêst aulâ-âyet, aūs-astar; ez ân jâk ku pa rôz i kasêst aulâ-âyet tâ ân jâk ku pa rôz i kasêst frôt-sawêt, rapitwîntar; ez ân jâk ku pa ân i kasêst frôt-sawêt tâ ân jâk ku pa ân i mahest frôt-sawêt, dôs-astar; û awarê awâkhtar.

Hast ke aêtûn gûyêt, aê: “Awâkhtar tah-ê.”]—

6. Pasukh^v ô-ôi davît dûs-dânâ ganâ-minûy, (ku): “Ma (in) i-men dâm marauchînêy, asô Zaratûst ! tô haô Pôrus-asp

5. Zaratûst pronounced,—(that-is, he led an onset,)—to Ganâ-minuy: “*Oh Ganâ-minuy of evil-knowledge ! I-will-smite the creation produced-by-the-‘devs’ : I-will-smite the ‘nasus’ produced-by-the-‘devs’ ; I-will-smite the ‘parik’-desire,—(that) of idol-(worship), till-when the Beneficent victorious will-be-born from-the-water of ‘Kyânséh’,—*

[Thee will-I-smite, thee my disciples will-smite, and then that-one will-come who will-destroy thee by his-own doings.]—

from-the-Eastern-region, from-the-Eastern regions.”—

[From the region of the place where the sun rises on the longest day upto the place where it rises on the-shortest day, it is the East; from the place where it-rises on the-shortest day upto the place where it-sets on the-shortest day, it is the South; from the place where it-sets on the-shortest day upto the place where it-sets on the-longest day, it is the West; and the rest is the North.

There is one who thus says: “The North is the bottom.”]

6. : In-reply to-him exclaimed Ganâ-minuy of-evil-knowledge: “Do-not-destroy (this that is) my creation, *Oh* holy

pûsar, (vat) bôrtâr,—(mâtar),—ez Zavisân,—(aé snâsêm-at);—
[Hast ke aétûn gûyêt, aê: “Niyākân-icha ī tō han yast hom;
vam tō-cha han-yaz.”]—

“awâz-setây vêh Dîn Mazd-yastân, vindêy (ân) névakîh chun-
as vindît Vataghan dahyûpat.”

7. Pasukh^v ô-ôi gûpt ke Spítamân Zaratûst, (ku): “Né
(ân)-î-ôi,—(Aûhr-mazd kh^vès),—awâz setâyém vêh Dîn Mazd-
yastân, né tan nè gân (dûsâramihâ râ),—(nê vês zîvisnîh râ,
nê vêh zîvisnîh râ),—né (ez tan) bôd bé-vartisnîh-(râ);—
[Aê: ka-m sar bê-bôrênd han-icha awâz nè stâyém.]—

8. Pasukh^v ô-ôi davîţ dûs-dânâ Ganâ-mînûy, (ku): “Pa-
-am-kaţâr-gûbîsn vânéy,—(ku-am stôb bê-kûnéy),—(vam) pa-
-kaţâr-gûbîsn apârinéy,—(ku-am ez dâm jvîţâ bé-kûnéy),—pa-
kaţâr-zay ī-hû-karţ, (īn) ī-men dâm (ke) ganâ-mînûy?”

9. Pasukh^vh ô-ôi gûpt ke Spítamân Zaratûst, (ku):
“Pa-hâvan ū-tast ū-hôm, gûbîsn-(icha) (ī-Aûhr)-Mazd-frâz-

Zaratuhst ! Thou art Porûsasp's son, thy begetter,—(mother),
—*is of the* Zavis-family,—(Note: I recognise thee).

[*There is one who thus says: “I am verily worshipped
even-by-thy-ancestors; do-thou-too worship me.”*]—

“Scorn-thou the good Mazdayasnân religion, gain-thou (the)
weal as (he) Vataghan, the sovereign obtained.”

7. *In-reply to-him said he who was Spítamân Zaratuhst:*
“Not-His, (Ohrmazd's own),—good Mazdayasnân religion
will-I-ever-scorn, neither (for the love of) body, nor of life,—
(neither for long life, nor for good life),—nor (for) the-departure
of-consciousness (from the body).”—

[Note: *I-will-never scorn even-if they-would-cut-off my
head.*]—

8. *In-reply to-him exclaimed Ganâ-minuy of-evil-know-*
ledge: “With-what-Word wilt-thou-vanquish (me),—(that-is,
defeat me),—with-what-Word wilt-thou-expel (me),—(that-is,
sever me from the creation),—with-what-weapon well-made,
(this) creation of-me (who am) Ganâ-minuy?”

9. *In-reply to-him said he who was Spítamân Zaratust:*
“With-the-‘hâvan’ and-the-‘tast’ and-the-‘hom’, aye the Word

-gūpt,—(ke Awistā),—men zay hast pasōm; pa-(at)-ān gūbīsīn vānēm,—(ku-at, stōb kūnom),—pa-(at)-ān gūbīsīn apārīnom,—(ku-at ez dām jvītā bē-kūnom),—pa-ān-zay khūp-kart, āi dūs-dānā ganā-mīnūy! (ke-am-as) dāt Spenā-mīnūy, (vas) dāt pā zamān ī-a-kanāra,—

[Hast ke aētūn gūyēt, aē: “Ke-am-as dāt Spenā-mīnūy, vam-as dāt pā zamān a-kanāra.”]—

(vam-sōn) frāz-dāt amesōspendān ī-hū-kh^vatāyān ī-hū-dākān,—(ku, men ōisān frāz-dātan ayīyār-aūmand būt-hend).”—

10. Zaratūst ahunavar frāz-srūt, (ku): ‘yātā’-hū-véryō’; frāz-(as)-gūpt asō Zaratūst, (ku): “ān (ī) ez-tō pōrsēm, rāst ō-men gūyēy, Aūhr-mazd,”—(ku aūstōbār sahom);—

[Hast ke aētūn gūyēt, aē: “Rāst ān? Ō-men gūyēy.”]—

11. Pōrsīt Zaratūst ez-Aūhr-mazd, (ku): “Aūhr-mazd mīnūy awazūnī, Dātār ī-gēhān ī-ast-aūmandān, asō!” pa-Drejya zbar (ku) Aūhr-mazd, (Vohūman) vēh ī-veh-paṭmān ‘āhist’-hend,—

proclaimed-of-Ohrmazd,—(which is the Awistā),—is my best weapon; with-that-Word will-I-vanquish (thee),—(that-is, defeat thee),—with-that-Word will-I-expel (thee),—(that-is, sever thee from the creation),—with-that-weapon well-made, Oh Ganā-mīnūy of-evil-knowledge! (which) Spenā-minuy gave (me), (he)-gave in-infinite-time,—

[There is one who thus says: “Which Spenā-minuy gave me, he gave me in-infinite-time.”]—

(they) the Amesāspends, good-rulers, of-good-production gave-forth (unto me),—(that-is, they were assisting in-giving-forth unto me).”—

10. Zaratūst chanted-forth the-‘Ahunavar’: ‘yathā-ahū-vairyō’ (upto) vāstārem; (he), the holy Zaratūst pronounced: “That (which) I-ask of-thee, tell-me the truth, Oh Ohrmazd,”—(that I-may-feel confident;

[There is one who thus says: “Is that true? Tell me.”]—

11. Zaratūst asked of-Ohrmazd: “Oh Ohrmazd, Spirit beneficent, holy Creator of-the-material world!”—at the foot of Drejya (where) Ohrmazd, the good (‘Vohuman’) of-good-temperance, were-sitting,—

[Aé: PaȚmānīh avāz ô Vohūman,]—

Asa-vahest, Satrivar, Spend-armat:

12. “Chun (ez)-ôisân aun kūnom, ez ôi drūj, ez (ô) dûs-dânâ Ganâ-minūy,—(ku-s chun stôb bê-kūnom?)—chun (ka pa) ham-rīȚ (riman būȚ êstêt), chun (ka pa) pêȚ-rīȚ (riman būȚ êstêt)? Chun nasûs bê-apârinēm ez in vīs ī Mazd-yastân? Chun mart asô yôsdâsrînēm? Chun nâurik asô yôsdâsrih (awar) barom?”

13. Az-as gūpt Aūhr-mazd, (ku): “Bê-kh^vânês, tô Zaratūst! vêh Dīn ī Mazd-yastân,—(ku, jvīȚ-dêv-dâȚ-ê bê-yaz); —bê-kh^vânês, tô Zaratust! pa-avênâwaȥâyīh amesôspendân awar hapt-kêswar zainī;—

[Aé: ka-sân nê-vênêy vasân han yazisn;]—
bê-kh^vânês, tô Zaratūst! swās ī kh^va-tâȥ,—

[Aê: kh^va-tâȥīh-as ê ku pa ān ya-s andar kh^vês-kârih, as ez bê chis andar nê âwâyet,]—

[Note: “Temperance is again a reference to ‘Vohuman’.”]—
and Asa-vahest, Satrivar and Spendarmat:—

12. “How shall-I deal (with)-them, with her the-druj, with (him) Ganâ-minuy of evil-knowledge,—(that-is, how shall I defeat him?)—how (when *one* has been contaminated by)-direct-contact, how (when *one* has been contaminated by)-indirect-contact? How shall-I-expel the ‘nasus’ from this street which is of-Mazd-yasnâns? How shall-I-cleanse the holy men? How shall-I-bring ablution to the holy woman?”

13. Thereupon replied Ohrmazd: “Invoke thou, Zaratuhst! the good Mazda-yasnân religion’—(that-is, consecrate a ‘JvīȚ-dêv-dâȥ’);—invoke-thou, Zaratuhst! the Amesâspends from-invisibility over the seven-climes of-the-earth;—

[Note: *Thou*-must certainly adore them *even* if *thou* dost-not-see them.]—

“invoke thou, Zaratuhst! the self-sustained sky-celestial,—

[Note: its self-sustenance consists in this that no outside thing is necessary to it for that, which is his allotted work,]—

zamân a-kanâra, vây i-awar-kâr ; bê-kh^vânês, tô Zaratûst !
vât i-takî i-(Aûhr)-mazd-dât, Spend-(armat) névak i dükht
i-Aûhr-mazd,—(ê-cha kh^vân) ;—

14. “Be-kh^vânês, tô Zaratûst ! fravas i-men ke Aûhr-
mazd (hom), ke ân (i-Aûhr-mazd) mahest (pa tan), pasôm (pa
arj), névak-tôm (pa dîtan), khrôsd-tôm (sakht-tôm), khrati-tôm
(dânâ-tôm), hû-karp-tôm,—(ku, handâm aévak ô dît pasija-tôm),
—pa asahîh awar-tôm ke (ân-i-ôi) rôbân mânsra-spend ; kh^vat
kh^vânês, Zaratûst ! in dâm i Aûhr-mazd.”

[Aê : Ez dust ma-gômâr].—

15. Gûbîsn i-men sahest Zaratûst,—(ku-s bé nigûsît) ;—

[Hast ke aêtûn, gûyêt, aê : “Gûbîsn i-men ân sahest
Zaratûst, ku, bé é dâst ku bê-âwayet dâstan nigûsîtan].—
“bé-kh^vânôm : Aûhr-mazd asô dâm dâtâr ; bé-kh^vânôm : Mitr
i frâkh^v-gavyôt i hû-zên, kh^varêh-aûmand-tôm ez-zayân, pérô-
zgar-tôm ez zayân ;—

“the infinite time, the ‘vayu’ (wind) of-supreme-work ; invoke
thou, Zaratuhst ! the valiant Wind created-by-Ohr-mazd, the fair
Spend(aromat), daughter of-Ohr-mazd,—(invoke her too) ;—

14. “invoke thou, Zaratuhst ! the fravas of-me who (am)
Ohrmazd, that which is (of-Ohrmazd), the-greatest (in stature),
the-best (in value), the-fairest (to see), the-strictest, (hardest),
the-wisest, (most-knowing), of-the-best-spiritual form,—(that-is,
the limbs are the most symmetrical with one another), supreme
owing-to-holiness, whose soul is the beneficent-‘Mânthra’ ; in-
voke, Oh Zaratuhst ! this creation itself which is of-Ohrmazd’ ;—

[Note : Do-not-let-go from the hands].—

15. Zaratuhst felt my admonition,—(that-is, he listened
to it) ;—

[There is one who thus says : “Zaratuhst felt that for
my admonition that he considered that it ought to be
considered and listened-to].—

“I-invoke Ohrmazd, the holy Creator of the Creation ;
I-invoke Mithra of-wide-pasture-lands, of-good-weapon, of-the
most-glorious of-weapons, of-the-most-victorious of-weapons ;—

[Aé: in vêh; ān-í Vaharām Yazēṭ vēs];—

“bê-kh^vānom: Srōs asiya hū-rōst (ke) snēh pa-dast dārēṭ pa kamār awar dēvān;—(andar ān zamān as vēs kh^vānom);—

16. “bê-kh^vānom: Mānsra-spend ī vas-kh^varēh; bé-kh^vānom: Swās ī kh^va-tāt, Zamān ī a-kanāra, Vāy ī-awar-kār; bê-kh^vānom: Vāt ī-takī (Aûhr)-mazd-dāt; Spend-(armat) névak ī dūkt ī-Aûhr-mazd,—(ê-cha kh^vānom);—bê-kh^vānom: vèh Dīn-ī-mazd-yastān, Dāt jvīt-dēv-(dāt ī)-Zaratūst,—(ê-cha kh^vānom).”

17. Pōrsit-(as) Zaratūst ez-Aûhr-mazd, (ku): “Dātār āwāt-(hač, āi?), Aûhr-mazd,—(ku, névakīh vas az-as)—pa-kaṭār-gūbīšn yazom (vat), pa-kaṭār-gūbīšn frāz-yazom,—(bāvistān men),—īn dām ī Aûhr-mazd?”

18. Az-as gūpt Aûhr-mazd, (ku): “(ka) ô-aûrvar ī-â-rōyīšn-aûmand bê-rasēy, Spitamān Zaratūst! ī-névak ī-(hū)-rōst amāvand, in gubīšn frāz-gū:

[Note: This is good; that of Vahram Yazat is better];—

“I-invoke Sros pertaining-to-Asa, of-good-face, (who) holds in-his-hand a mace for smiting over-the head of-the-‘devs’;—(I-invoke him the more at that time);—

16. “I-invoke the-beneficent Māthra which is of immense glory; “I-invoke the-self-sustaining sky-celestial, the infinite time, the Vayu of-supreme-work; I-invoke the valiant Wind created-by-Ohrmazd, the fair Spend-(armat), daughter of-Ohrmazd,—(I-invoke her too);—I-invoke the good Mazdayasnān Religion, the Law ‘Jvīt-Dēv-Dāt’ of-Zaratust,—(I-invoke it too).”

17. (He), Zaratust, asked of-Ohrmazd: “Creator of-prosperity, (Oh) Ohrmazd!—(that-is, there is, much weal therefrom);—with-which-word, may-I-adore (thee), with-which-word may-I-offer worship-to,—(my disciples),—this creation which is of-Ohrmazd?”

18. Thereupon replied Ohrmazd: “(If) thou-wilt-reach-full-blooming trees, Oh Spitamān Zaratust! fair and-(well)-grown, chant-forth these words:

(Av.) "Nemō urvairē vañuhi Mazda-dhâtê ashaonê,"—

"Niyâyisn ô-aûrvâr ī-vêh ī-(Aûhr)-mazd-dât ī-asô";

(Av.) "Ashem vohû vahistem astî; ustâ astî; ustâ ahmâi hyaȥ ashâi vahistâi ashem."

"Asahîh âwâtîh pasôm hast;—(hanbâr-ê in vêh: kâr kerpa); —nêvak hast (asahîh); nêvak ô-ôi ke ez-asahîh-pasôm asahîh- (inîȥâr),—(ku, kâr kerpa kûnêȥ);"—

19. "barsôm ôi-(yazisn)-râ aulâ-barâs aês-drânâ, yava-pâhanâ; ma ân barsôm pa-awar-karinisnîh awar-karinêy,—(ku, bê-darêy),—ī-marȥân bûȥ ī-asôân, (vasân) pa-(ân-ī)-havê-dast bê-dâsta, (vasân) yasta Aûhr-mazd, (vasân) yast-(hend) amesôspendân, hôm-acha ī-zarîn bôland, (û ân)-icha ī-nêvak Vohûman, Râtîh-icha ī-vêh ī-(Aûhr)-Mazd-dât ī-asô ī-pasôm,—(ê-cha sân yast)."—

20. Pôrsîȥ Zaratûst ez-Aûhr-mazd, (ku): "(har)-visp-âkâs (haê, âi?) Aûhr-mazd! a-kh^vêb haê, (Aûhr-mazd)! (û)

(Av.) 'Obeisance, Oh good holy tree, created-by-Mazda'!

"Bow-to-the-good, holy tree created-by-(Ohr)mazd."

(Av.) 'The best holiness is wealth: it is happiness; happiness unto-him, who is-holy for-the-best-Holiness'.

"The-best holiness is prosperity;—(This is a good provision: duty and good deeds); good is (holiness); good unto-him who is (the causer-of)-holiness owing-to-the-best-holiness,—(that-is, he performs duty and good deeds)."—

19. "Do-thou-carry-off, for-that-(adoration), the-'barsôm' an 'aês'-in-length, a 'yava'-in-thickness; do-thou-not-cut-off, the 'barsôm' by-cutting off,—(that-is, do-not-tear);—if there were men (who are) holy, (they) holding down with (the) left hand, (they) worshipping Ohrmazd, (they) worshipped the Amesâspends and the green tall 'hôm', and (even-he) the fair 'Vohuman' and the good 'Râtîh' created-by-(Ohr)mazd which is holy, and the best,—(they adored it-too)."—

*20. Zaratust asked of-Ohrmazd: "(Oh) all-knowing Ohrmazd! Thou-art without-sleep, (Oh Ohrmazd! and) without drowsiness Thou who (art) Ohrmazd: 'Vohuman', (man),

a-mast tô ke Aûhr-mazd (haê): Vohû-man, (martôm), (ô)-ham-gômikhtê (pa ham-rît), Vohû-man, (martôm), pa-peṭ-rît gômikhtê ez in tan i ðevân-zaṭ (i rîman); (vas) ðev (ô)-ham-gômikhtê,—(ku, rîman bê-kûnênd):—bût Vohûman yôsdâsar?”

21. Az-as gûpt Aûhr-mazd, (ku): “Gô-mêz kh^vâhês, Zaratûst! gâv awar gôsn bikhedra-(cha) i-dâtihâ-karṭa; yôsdâsrîh frâz-barês pa zamî awar Aûhr-(mazd)-dât,—(ku, ‘nava vi-bâzva drâjô’ pa viskar bê-kûnt);—pa-pêramûn-kârisnih pêramûn-(ê)-kârêṭ ân mart i yôsdâsragar;

22. “(ê)-saṭ asahîh-setâysisnih awar-setâysisn,—(ashem-vohû);—dô-saṭ ahunavar frâz-srâysisn; chahâr-(bâr) frâz-sôysisnih frâz-sôyêṭ (ân mart i yôsdâsragar), pa-gô-mêz i gâvân aêva-dât, dô-(bâr) pa-âw i (Aûhr)-mazd-dât;—(Aê: khûp karṭ-haê).—

23. “Yôsdâsar bawêṭ vohûman, (martôm), yôsdâsar bawêṭ martôm,—(ke awâ ôi rasêṭ);—aûlâ-girîsn vohûman,

becomes-mingled (with-direct-defilement), ‘Vohuman’, (man), becomes-mingled (with-indirect-defilement), from this body *which is of-one* smitten-by-the-‘dêvs’, (which is-contaminated); the-‘dêvs’, become mingled *with* (him), (that-is, they-contaminate him):—Can ‘Vohuman’ be clean?”

21. Thereupon replied Ohrmazd: “Obtain-thou bull’s-urine, *Oh* Zaratust! *of* a ‘bikhedra’ bull, lawfully-prepared; do thou carry-forth the ablution-requisites over the earth created-by-Ohr(mazd),—(that-is, do-you-prepare ‘nava vi-bâzva drâjô’ in the wilderness);—the man who is ‘yôsdâsragar’ shall encircle it with circles;

22. “*thou* shall-recite (a) hundred ‘asho-stuiti’, ‘praise-of-holiness’,—(‘ashem vohû’); *thou* shalt chant two-hundred ‘ahunavars’; (the man who is ‘yôsdâsragar’) shall-wash *him* four-(times) with-washing, with-bull’s-urine given-by-the-bull, two-(times) with-the-water created-by-(Ohr)mazd;—(Note: *He* shall have done it well).—

23. “Clean becomes ‘vohuman’, (man), clean becomes *the* man—(who comes across it);—*he*-shall-hold-up ‘vohuman’.

(vastra), pa-(ān)-ī-havê-bâzâ, pa-(ān)-dasn,—pa-(ān)-i-dasn-bâzâ, pa (ān) havê,—(pa ayīyâr-aûmandîh ī aêvak awâ diť);—adîn, vohûman be-²⁵ pa-(ān-i)-awazâr-brêhîniťa rôsanîh, ku ôi star ī-bak-dâť rôsanînênd, hama ez-ān tâ ka ôi noh-sawa (bê)-sachâť,—(awâz ôi mart).—

24. “Ān pas ez-noh-sawa, ô-âtas zôhr frâz-barês, (ān)-i-sakht aêsam ô-âtas frâz-barês, hû-gôn bôd ô-âtas frâz-barês, (ke) vohûman (ān) ē bôdînêť,—(vastra).

25. “Yôsdâsar bawêť vohûman,—(vastra).—yôsdâsar bawêť martôm,—(ke ān vastra dârêť);—aûlâ-gîrêť vohûman,—(vastra), -pa-(ān-i)-havê-bâzâ, pa-(ān)-dasn,—pa-(ān-i)-dasn bâzâ, pa-(ān)-havê,—(pa ayīyâr-aûmandîh ī aêvak awâ diť);—frâz-gûyêť vohûman, (ku): Niyâyisn ô-Aûhr-mazd, niyâyisn ô-amesôspendân, niyâyisn (ô-ôisân) ī-ô-hânân asôân.—

[Awarg ez īn jâk pêťâyîniť, ku: ke-s dast nê-sôst, as kh'ar-sêť nê-yast bawêť, vas vâj nê-girapt bawêť].—

(*the* clothes). with-*the*-left-arm and-with-*the* right,—with-*the*-right-arm and-with-*the*-left,—(by *the* help of one with *the* other); then *thou*-shalt-lay-down ‘vohuman’ in (*the*) light created ²⁵ which these stars given-by-*the*-Lord illumine ever from-that (till) when his nine nights will-pass,—(again, *the* reference is to that man who is defiled).—

24. “After the nine-nights, do-*thou*-bring-forth ‘zohr’ to-to-*the*-fire, bring-forth (*the*) hard fuel to-*the*-fire, bring-forth fragrant ‘hu-gon’ to-*the*-fire (*which*) will-fumigate ‘vohuman’ —(*the* clothes).—

25. “Clean became ‘vohuman’,—(*the* clothes). clean became *the* man,—(who has the clothes);—*he*-shall-hold-up ‘vohuman’,—(*the* clothes),—with-*the*-left-arm and-with-*the*-right,—with-*the*-right-arm and with *the* left,—(by *the* help of one with *the* other);—‘vohuman’ will-pronounce: “Obeisance unto-Ohrmazd, obeisance unto the ‘Amesa-spends’, obeisance (unto those), unto *the* other holy beings.—

- [Awarg proved from this place that he who *has* not-washed *his* hands, he will-not-have-adored *the* sun, he will-not have taken *the* ‘vâj’].—

26. Pōrsiȥ Zaratūst ez-Aūhr-mazd, (ku): “(Har)visp ākās (haē,āi?) Aūhr-mazd. hāchēnī marȥ asō, hāchēnī nāt-rīk asō, hāchēnī dravandān ī-dēv-yasnān ī-āhū-zīvisnān marȥō-mān? Zamī ī-Aūhr-(mazd)-dāt bē-rōbinēt,—(jvīȥ bē dāt),—āw achā, tjav rōsta, (ān-icha) ī-hān kh^vāsta bē-rōbinēt,—(jvīȥ bē dāt).”—

Az-as gupt Aūhr-mazd, (ku): “Hāchēs, asō Zaratūst.”

27. “Dātār ī-gēhān ī-ast-aūmandān, asō! Ku oisān dāsar bawēnd,—(pa mahamānīh),—ku ōisān dāsar rawēnd,—(ku-sān āyisn sawisn ku-jāk),—ku ōisān dāsar awar bawēnd.—(pa aēva-kartayih),—ku ōisān dāsar awāz (ō)-ham-(jāk)-rasēnd (ō marȥ), (ke) marȥom andar-ahū-ī-ast-aūmand ō-(ān-ī)-kh^vēs rōbān bē-dahēnd?”

28 Az-as gupt Aūhr-mazd, (ku): “Pas-ez bē-viȥirisnīh ī-marȥōmān, pas-ez (ān) frāz-sachisnīh ī-marȥōmān,—(ka-sān sachisn ī gētā bē-bawēt),—pas-ez pēs-isc^u* (bē)-bōrisnīh ī dēvān dravandān dūs-dānāyān,—

26. Zaratust asked of-Ohrmazd: “(Oh) all-knowing Ohrmazd! May-I-lead *the* holy man, may-I-lead *the* holy woman, may-I-lead *those* of *the*-wicked ‘dev-yasn’ men, living immorally? *They* mislead *the*-earth created-by-Ohrmazd,—(unlawfully), they detract *the* flowing water, *the* corn grown, (and the) other valuables,—(unlawfully).”

Thereupon replied Ohrmazd: “Do-lead, *Oh* holy Zaratuhst!”

27. *Oh* holy Creator of-*the*-material world! Where will-those-rewards-be,—(in-entertainment),—where will-those-rewards-go,—(that-is, where *will-be* their coming and going),—where will-those-rewards be-contained,—(in union),—where will-those-rewards revert (to)-*the*-same-(place to men), (which) men may-dedicate to-their-own-souls in-material-life?”

28. Thereupon replied Ohrmazd: “After-*the*-crossing-over of-men, after (the) passing-away of-men,—(when their passage from *the* earth takes-place),—after *the* body and soul have been cut-off by wicked devs of-evil-knowledge,—

* 𐬨𐬀𐬭𐬀 in Parg. XVIII.

[Aē : har kas ē, tā-s ān bê-darênd, aē : bê-nē-mirēt; ;
pa-(ān-ī)-saṭīgar sap .(bē)-vichīhisnīh, (ka) aūs rōsanīnēt bāmī,
pa-gar ī asahīh kh^vārīh, (ku) vichīhīnēt mitr ī-hū-zēn; kh^var-
sēt-(ach),—(pa aūlā-aūzāyisnīh ānō),—(aūlā)-aūzēt.

29. “Vizares dēv nām, Spītamān Zaratūst ! rōbān bast
vādīnēt ī dravandān dēv-yasnān āhū-zivisnān martōm;—

[Aē : har kas-ē pa band-ē andar garṭan aūptēt; ka bê-
mīrēt, ka asō, as ez garṭan bê-aūptēt, ka dravand, as pa
ān ham band bê ō dūz-akh^v hanchēnd.]—

ō-rās ī-zamān-dāt rasēt, ke-cha dravand, ke cha asō;—

[Har kas-ē bê ō ān jāk rasēt, Aūhr-mazd ahrīman bê vênēt.
Ān ī asō nemāz bōrtan, ān ī dravand nemāz bōrtan nē
tūbān; awakhs awāz bawēt, vas ez ān awakhsīh rīst
awāz vīrāyēnd.]—

“Jayā-vīṭara (Aūhr)-mazd-dāt asō (ku) bōd rōbān bahar
ī-gēhānān bê-zadēnd (ke-sān) dāta andar-ast-aūmandān ahvān.

[Note: no person will die until they-tear his.....];—
on *the* completion of (the) third night, (when) *the* bright dawn
illuminates, on-*the*-mountains *having-the*-bliss-of-holiness, (where)
approaches Mithra of-*the*-good-weapon, *the* sun-(too) rises,—
(by rising thither).—

29. “*The* ‘dēv’ Vizares by-name, *Oh* Spītamān Zaratust !
drags *the* souls bound of *the* wicked dēv-yasn men living-
immoral-lives;—

[Note: A noose falls over *the* neck of every person at *birth*;
when he dies, if holy, it-shall-fall-off from his neck: if
wicked, *they*-will-drag him on to *the* wicked-existence, with
the same noose.]—

he reaches *the* path destined-by-time, which *is of the* wicked
and-which *is of the* holy *as well*;—

[Whoever arrives at the place will-see Ohrmazd *and* ahri-
man. The *soul* of the-holy can offer obeisance, that of *the*-
wicked cannot offer obeisance; *they* will again be penitent;
from that penitence of theirs *they* will-restore *the* dead.]—

“*It is over the* holy bridge-of-punishment created-by-Ohrmazd
(where).*the* consciousness *and the* soul will-pray-for *the* share
of-material-life (which) *was*-given (them) in-material life.

30. “Ān (i) nēvak (pa dītan), (hū)-kartan,—(ku-s kār-ē awar né-āwāyet kartan),—tagī,—(ku, tagī,—hū-rōst,—(ku, pa frārōnīh rōst ēstēt)—rasēt, sag-aūmand,—(ku-s pāna awā),—bé-vichārisn-aūmand,—(ku, pētā ku katār ez katār),—pūs-aūmand,—(ku, vēs vacha awā),—kāma-aūmand,—(ku, chun mart āwāyet),—hūnar-aūmand ;—

‘Hā drvatām aghem urvanō temōhva nizareshaitē’ ;—
 “ān (ān)-i-asōān rōbān tar(ēst) Har-bōrz vichihīnēt, tar(ēst) jayā-vītara vītīrēnd (ke Yazdān) kh^vēs ī-mīnūyān yazdān ;—
 (dō sar-as : ē ō chakāt ī Dāitya ēstēt, aēvak ō Har-bōrz).—

31. “Aūlā-ēstēt Vohū-man ez gās ī zarīn-kart,—

[Aé : Kār ī handēmānkarān sardārīh kūnēt] ;—
 frāz-gūyēt Vohū-man, (ku) : ‘Chun aētar, asō ! (bé)-mat-haé,—
 (an-ōs kh^var),—ez (ān-i) sēj-aūmand ahvān (ī pētīyāra-aūmand),
 (awar) ō-(īn)-a-sēj-aūmand ahvān (ī a-pētīyāra)’.

30. *There* approaches the (good)-doing,—(that-is, it-is-not-possible to do any work superior-to it),—fair,—(to look-at),—valiant,—(that-is, swift),—well-shaped,—(that-is, it has grown by righteousness),—possessing-the-dogs,—(that-is, her protectors are with her),—discriminating,—(that-is, it is evident : which is from which),—having-the-sons,—(that-is, with many children),—full-of-love,—(that-is, as behoves a man),—and skilful ;—

(Av.) ‘She will-drag-down into-darkness the evil soul of-the-wicked’.

she will-make (the) soul of the holy approach beyond the Harborz ; beyond the bridge-of-punishment they-cross-over ; (which) belongs to (Yazdān), of-spiritual Yazats ;—(it has two ends : one is at the Dāitya peak, one at Harborz).—

31. “Up rises Vohuman from the throne made-of-gold,—
 [Note : He executes the office of chieftainship of the welcomers ;]—

“speaks-forth Vohuman : ‘How hast-thou-come hither, Oh holy !—(do thou partake of nectar),—from (the) perishable existence (full of adversity), (on) to (this) imperishable existence (without-adversity)’.

32. “Kh^vasnūt (ān) ī-asōān rōbān (bē) rawēt (ez Vohū-man) awar ô-Aûhr-mazd, awar ô-amesōspendān, awar ô-gās ī-zarīn-karṭ, awar ô-garō-tamān, mēhan ī-amesōspendān, mēhan ī (ōisān) hānān (ī han-icha) asōān.

33. “Ez-yōsdāsrih (ī-ōi) asō,—(ez pākīh, pākīh ī pa rōbān),—pas-ez bē-viṭirīsnīh, dēv ī-dravand ī-dūs-dānā, (as), ez-bōd aē-ṭīn bē-tarsēnd chun mēs gōrgān-kh^vīsta (ka) ez-(bōd)-gōrg frāz-tarsēt.”

34. “Marṭ asō (ō)-ham-bawēnd,—(har kas-ē),
[Hast ke Aûsetar, Aûsetarmāh ū Sōsiyans gūyēt],—
(vasān) Nēryōsang (ō)-ham-bawēnd;—ast ī-Aûhr-mazd gūyēt Nēryōsang.—
Kh^vaṭ bē-kh^vānēs, Zaratūst! īn dām-ī Aûhr-mazd”,—(Aē: Ez dast ma-gōmār.)

35. “Gūbīsn’ ī-men sahest Zaratūst,—(ku-s be-nigū-sītan).—

32. “Rejoiced do *the* souls of *the* holy go (from Vohuman) up to-Ohrmazd, up to *the* ‘Amesāspends’, up to the throne made-of-gold, up to ‘Garō-tamān’, *the* abode of Ohrmazd, abode of *the* ‘Amesāspends’, abode (of these) others, (even-other) holy *beings*.

33. “Owing-to-*the*-purity (of-him) the holy,—(owing-to cleanliness, cleanliness which *is* in *the* soul),—after *the*-crossing-over, *the* wicked ‘dévs’ of-evil-knowledge are so afraid of (his) consciousness as a ewe wounded-by-*the*-wolf (when) she is much-afraid of *the* wolf, (consciousness).”

34. “Holy men meet-together,—(all persons.)
[There is one who says: “Osédar, Osédarmāh and Sōsiyans.]—
(they) meet-together Nēryōsang;—‘Do-you-call Nēryōsang *the* messenger of Ohrmazd’.—
“Invoke, -Oh Zaratuhst! this very creation of Ohrmazd”.—
(Note: Do not let-it-go from *thy* hands.)

35. “Zaratuhst felt my admonition,—(that-*is*, he listened to it).—

[Hast ke aētūn gūyēt, aé : “Gūbīsn ī men sahest Zaratūst pa é dāst ku bê-āwāyēt nigūstītan.”]—(cf. §. 15).

“bê-kh^vānom : Aūhr-mazd (i) asō (i) dānā ; bê-kh^vānom : zamī (i) Aūhr-(mazd)-dāt, āw (i) (Aūhr)-mazd-dāt, aūrvar (i) asō ; bê-kh^vānom : Zray (i) frakh^v-kart ; bê-kh^vānom : āsmān (i) névak-kart,—(Aé : yīm anbāmihā kart ēstēt) ;—bê-kh^vānom : (ān i) a-sar rōsanīh kh^va-tāt,—(Aé : kh^va-tātīh-as é ku, har kas kh^vaṭ ō kh^vēs kūnēt) ;—

36. “bê-kh^vānom : (ān i) pasōm ahvān (i)-asōān (i)-rōsan (i) -hama-kh^vārīh ; bê-kh^vānom : garō-ṭamān, mēhan ī-Aūhr-mazd, mēhan ī-amesō-spendān, mēhan ī-(ōisān)-hānān asōān ; bê-kh^vānom : hamīsa-sūt gās ī-kh^va-tāt,—(Aé : Hamīsa-sūtīh (sūt-as ?) é ku tā é bār būt, -as hama sūt az-as būt),—pa-jayā-vīṭara (i) (Aūhr)-mazd-dāt,—(é-cha kh^vānom) ;—

37. “be-kh^vānom : Sōk vēh kāma-dōisar,—(hū-chasīm, mīnūy ī hū-chasmīh) ;—bê-kh^vānom : chīr ī-asōān fravahr,

[*There is one* who thus-says : “Zaratuhst felt my admonition ; *he* considered that he ought to-listen to it.”]—

“*I-invoke Ohrmazd holy and wise ; I-invoke the Earth created-by-Ohr(mazd), the water created-by (Ohr)mazd, the holy tree ; I-invoke the sea Frakh^v-kart ; I-invoke the sky well-made,—(Note : ‘This is made for periods of time’) ;—I-invoke (the) unapproachable Light self-sustained,—(Note : Its self-sustaining-nature is this that it makes every one its own) ;—*

36. “*I-invoke (the) best existence of-holy-beings, luminant, (of)-all-bliss ; I-invoke ‘Garō-ṭamān’, the abode of-Ohr-mazd, the abode of-the ‘Amesāspends’, the-abode of-(those)-other holy-beings ; I-invoke the seat, self-sustained, of-eternal-benefit,—(Note : Its eternal-benefit is this that since once it-came-into-being, all benefit was-derived therefrom).—on-the-bridge-of-punishment destined-by-(Ohr)mazd,—(that-too I-invoke) ;—*

37. “*I-invoke the good Sōk of-loving-eyes,—(of-good-eyes, the spirit of the-good-eye) ;—I-invoke the valiant fravahrs of-the-holy-beings, (who) benefit all-the creatures ; I-invoke the*

(ke) (har)-vispin dāmān sūtīnēt; bē-kh^vānom: pērōzgar (i) Aūhr-(mazd)-dāt,—(Varahrān Yazêṭ),—(ke)-barēt-kh^varēh (i) (Aūhr)-mazd-dāt,—(draws); bē-kh^vānom: Tistar star (i) ray-aūmand (i) kh^varēh-aūmand (ku) pa-gāv-karp zarīn-srava,—(Aé: Andar ān zamān as vēs kh^vānom):—

38. “bē-kh^vānom: gāsān (i) awazūnī raṭ-kh^vatā (i) asō,—[Aé: raṭ-kh^vatāyīh ē ku awarē-cha pa īn sāyēt yastan];—“bē-kh^vānom: Ahunavaṭ Gās; bē-kh^vānom: Aūstavaṭ Gās; bē-kh^vānom: Spend-armat Gās; bē-kh^vānom: Vohū-khsatr Gās; bē-kh^vānom: Vahistōist Gās;

39. “bē-kh^vānom: ān kēsvar ī Arzah Savah; bē-kh^vānom: ān kēsvar ī Fradaṭafs Vidaṭafs; bē-kh^vānom: ān kēsvar ī Vōru-barest Vōru-jarest; bē-kh^vānom: īn kēsvar ī Kh^vanī-ras bāmī;—

[Aé: han pētāyēnd ku andar īn ‘āhist’ hend.];—“bē-kh^vānom: Hēt-aūmand (i) ray-aūmand (i) kh^varēh-aūmand; bē-kh^vānom: Arsis(vang) vēh; bē-kh^vānom: Rajista

‘victorious’ created-by-Ohr(mazd),—(Vahrām Yazat),—(who)-bears-the-glory created-by-(Ohr)mazd,—(the banner);—“I-invoke the radiant and glorious star Tistrya, (when) in-the-spirit-form of the golden-horned bull,—(Note: At that time, do-I-invoke him the-most);—

38. “I-invoke the-beneficent Gāthās, holy lords-of-the-Raṭs,—

[Note: Their-lordship-of-the-raṭs is this that it-is-possible to-adore even-the-others through these];—

“I-invoke the Ahunavaṭ Gāthā; I-invoke the-Ustavaṭ Gāthā; I-invoke the Spendarmat Gāthā; I-invoke the Vohu-khsatr Gāthā; I-invoke the Vahistoist Gāthā;

39. “I-invoke those regions that are Arzah and Savah; I-invoke those regions that are Fradaṭafs and Vidaṭafs; I-invoke those regions that are Vorubarest and Vorujarest; I-invoke this region that is the resplendent Kh^vanī-ras,—

[Note: They verily prove that they ‘sa’ in this-region.];—“I-invoke the radiant and glorious Hēt-aūmand; I-invoke the good Asis(vang), the good Chisti; I-invoke the sagacious

ī-frazāna (ī vēh); bé-kh^vānom: Kh^varêh ī-Afrān dahān; bê-kh^vānom: Kh^varêh ī-Jam-sêṭ ī-hū-rauna.

40. (Ka) yasta (seṭōs), kh^vasnūt (Sros ū) franāfta,—(ku, dārisn bê-karṭa);—paṭīrapta Srōs asiya (ī) hū-rōst; pērōzgar Srōs asiya; ō-ātas zōhr frāz-barêš; (ān)-ī-sakht aśsum ō-ātas frāz-barêš, (ān)-ī-hū-gōn-bōd ō-ātas frāz-barêš; ātas (ī) Vāzist frāz-yazisn (ke)-dēv-zanēṭ (ī) Spen-jagr; kh^varisn pākhta fraz-barisn pōr (ī) bê-khsista,—(sēr-wāy);—

41. Srōs asiya frāz-yazēs;—Srōs asiya (ke) kūd dēv mast jvīṭ-mast bê-zanēṭ,—(Aē: jvīṭ ez mayē mast).—

(Vasān) ō-drūj (ī) Sakān (ō)-ham-paṭīnēṭ dravandān dēv-yasnān āhū-zīvisnān marṭōmān,—(awāz ō Vīzares ī ‘dāēvō’)—(Av.) nazdistāt daiñhāvō yaozdāthryāt hacla frakairē frake-renaot vāstrē verezyōiṭ pasus kh^varethem gavē kh^varethem.

42.—43. = Pahlavi version not found in MSS.

44. Dēv aēṭūn daviṭ, ōi ī dūs-dānā ganā-minūy pōr-marg,

(and good) Rajista: “*I-invoke the Glory of the countries of Iran; I-invoke the Glory of Jamsêṭ of-the-good-congregation*”.

40. (When *the-rite-of-the-‘three-nights’*) is-celebrated, (Srōs) *is-delighted* (and) believed-in,—(that-is, a possession is-made),—accepted is the handsome Srōs, pertaining-to-Asa; victorious is Srōs pertaining-to-Asa; *thou-shalt-bring*(carry) ‘zohr’ to-the-fire; *thou-shalt-carry* (the) hard fuel to-the-fire, *thou-shalt-carry* (the) fragrance of-‘hugon’ to the fire; do-thou-adore the Vāzist fire (which) smites the ‘Spen-jagr dev’; do-thou-bring-forth prepared foods full-flowing,—(sēr-wāy 𐬰𐬀𐬭𐬀𐬎𐬌);—

41. “do-thou-adore Srōs pertaining-to-Asa;—Srōs pertaining-to-Asa (who) would-smite the ‘Kund’ dēv intoxicated without-intoxicant,—(Note: Intoxicated without-wine.)—(They), the wicked ‘dēv-yasn’ men living-immorally hie-together to-the-‘druj’ (of) the-‘Sakas’,—(again reference to the Vīzares ‘dev’)—

(Av.).....not translated by B. T. A. (vide K. E. Kanga, p. 256.)

42—43 = Pahlavi not found in MSS.

44. The-‘dēv’ did thus exclaim, he who was the-Ganā-

(ku): “Chi, (émâ), pa-ham-barisñh (ô)-ham-barim; (ke) dêv, dravand dūs-dânâ, avar ô-(ân)-i-Arezûr-kamâr?”—

[Aé: Ka awâz sawim, srôbâ chi awâz barim?]

45. Dôbârit̥hend (vasân), davit̥ dévân dravandân dūs-dânâyân;

(Av.) uruthenta adâunta daêva dryantô duzdâonhō; aghām dâothrīm dâunta daêva dravantô duzdâonhō:—

(davim pa chis ôisân vatar bût̥ ī dévân dravandân dūs-dânâyân.)—

*
†
.....

“În, émâ, pa-ham-barisñh (ô)-ham-barim avar ô-(ân)-i-Arezûr-kamâr?”

46. “(ku): zâta (ôî) ke asô Zaratûst andar-mân ī-Pôrusasp; ku (ân)-i-ôî aûs vindim? (chi), ân dévân snah (û) ân dévân pêtîyâra; ân drûj bê-(ez)-drûj(ñh)-(kûnêt),—(ku-s

minuy *of*-evil-knowledge, full-*of*-death, : “What provision do-(we)-bring(*carry*) together, (who *are*) wicked ‘dêvs’ *of*-evil-knowledge, over (the) summit of Arezur?”—

[Note: What report shall-*we*-carry away when *we*-return?]

45. (They) did-hie, *they*-did-exclaim, *the*-wicked ‘dêvs’ *of*-evil-knowledge;

(Av.).....not translated by B. T. A. (vide K. E. Kanga's Translation.)

(*The* exclamation of *the* wicked ‘dêvs’ *of*-evil-knowledge, through their nature, was vile.)

†
.....
.....

“*Is* this *the* provision we carry-together over (the) summit of Arezur?”

46. “Born is (he) who *is the* holy Zaratust in-the-abode-of Porusasp; where can-we-find his death? (for), he *is a*-weapon *against the* ‘dêvs’ (and) he *is the* foe *of-the*-‘dêvs’; he (will-make) *the*-‘druj’ without-‘drujñh’,—(that-*is*, he-will-

* BTA has omitted the line—pa ân agha (ku vat) dôisar davit̥ dévân dravandân dūs-dânâyân—as given by HJD.

† *The* wicked ‘dêvs’ *of*-evil-knowledge exclaimed with *the* evil (that-*is*, sinful)-eyes.—

stahmakih bé-stânét),—(û) nyâir(êṭ) dév-yaza(ih),—(ku, nizâr bé-kûnêṭ);—nasûs (i)-dêvân-dât, —(as paharêz bê-gûyêṭ),—(tâ an-i)-drôg—(i gûbîsn i dêvân), (gûbîsn i)—mitókht—(ê-cha nizâr bé-kûnêṭ).”—

47. Daviṭ (dêvân), dôbâriṭ-hend dêvân i dravandân dûs-dânâyân, ô-bûn i-ahvân i-tom ke aêrang dûz-akh^v,—(awâz ham ô ham dûṭ).—

VĪSTÔM PARGART BÛN.

1. Pôrsiṭ Zaratûst ez-Aûhr-mazd, (ku): “Aûhr-mazd mínûy awazûni, Dâtâr i-géhân i-ast-aûmandân, asô! (ku): Fra-ṭôm ke ez-martômân i-paharêz-aûmandân,—(ke paharêz i tan nêvak dânêṭ kartan chun Spend-dât),

[Hast ke aêṭûn gûyêṭ, aê: “~~we~~ kâr awar nè-karṭ.”]—varzâvandân,—(dânâyân chun Kay-ûs),—kâma-aûmandân,—

take-away *his* virulence),—(and) he will-cause ‘dêv’-worship to-bow, (that-*is*, he will-weaken *it*); (he will proclaim *the* prohibition of) *the* ‘nasus’ produced-by-the-‘dêvs’,—(till, he will-weaken *the*) falsehood,—(which *is the* utterance of *the* devs, *the* utterance of)-vain-speech,—(that-too).”—

47. *Thus* did-(they)-exclaim, *thus* did *the* wicked ‘dêvs’ of-evil-knowledge hie to-*the*-base of-*the*-existence of-darkness which *is the* stinking wicked-existence,—(back together to *the* smoke).—

COMMENCEMENT OF THE TWENTIETH PARGARD

1. Zaratust asked of-Ohrmazd: “*Oh* Ohrmazd, Spirit beneficent, holy Creator of-*the*-material-world! Who was (is) *the*-first of-men full-of-preservation,—(who, like Spend-dat, knows well *the* preservation of *the* body),—

[*There* is *one* who thus says: “*The* sword did-not-produce-any-effect on *him*.”]—

full-of-work,—(sages like Kay-us),—full-of-desire,—(like

(chun Jam-sēt 'ash-kāmo'),—bahar-aūmandān,—(tūbānikān chun Pātsrōb),—ray-aūmandān,—(awazār-aūmandān chun Zaratūst),—tagī-aūmandān,—(chun Karēsāsp),—pēs-dātān, (chun Hōsyēng); (aē: pēs-dātīh ē būṭ ku dāt ī kh^vatāyīh fraṭōm ōi rōbā kart),—(as) yask ō-yask dāst, (vas) marg ō-marg dāst, —(ku-s ez band né-heḷēt), vāzān-astār dāst,—(ku-s andar rās-ē bē-ēstinēt),—(vas) ātas tapisn dāst, ez-tan bē martōmān?"

2. Az-as gūpt Aūhr-mazd, (ku): "Srit fra-ṭōm, Spītanmān Zaratūst! ez-martōmān paharēz-aūmandān, varzāvandān, kāma-aūmandān, bahar-aūmandān, ray-aūmandān, tagī-aūmandān, pēs-dātān, (as) yask ō-yask dāst, (vas) marg ō-marg dāst, vāzān-astār dāst, (vas) ātas tapisn dāst, ez-tan bē-martōmān."—

[Aē: Srit ī Sāmān, né Srit ī Sirazān; ān jāk ku maṭ estēt as tūbān būṭ kartān.

Jamsēt 'of-intense-desire', — prosperous, — (wealthy-beings like Pātsrōb).—illustrious,—(*men-of-means* like Zaratūst), —valorous, — (like Karēsāsp), — *of-the-primitive-law*, — (like Hōsyeng; Note: *his* primitive-law was this that he first made *the* law of sovereignty current),—(he) *who* held disease to-disease, (he) *who* held death to-death,—(that-is, did-not-release it from bondage),—*he who with-held the* swift (darted)-weapon,—(that-is, he-causes(checks) it to stand in its progress),—(he) *who* held *the* heat-of-fire, away from-*the*-body of-man?

2. Thereupon replied Ohrmazd: "Srit *was* the-first, Oh Spitāmān Zaratūst! of-men full-of-preservation, full-of-work, full-of-desire, prosperous, illustrious, valorous, *of-the* primitive-law,—(he) *who* held disease to-disease, (he) *who* held death to-death, *he who* with-held *the* swift (darted)-weapon, (he) *who* held *the* heat-of-fire, away from-*the*-body of-man."—

• [Note: Srit son-of-Sām, not Srit son-of-Siraz; he could-do *this*, where-ever disease had come.

Hast ke aētūn gūyēt, aē: “Jam būt; vas srītiḥ ē būt ku kh^{va}tā ī saṭigar būt.”]—

3. Vis-chīhr ōi kh^{va}st (bē)-ayāft ez-Satriver,—

[Hast ke aētūn gūyēt, aē: “Ayāpt istāt pa Khsatriver, ku-s sar būn pa zar bast ēstāt];—

pa-awāz-astisn ī-yask, pa-awāz-istisn ī-marg, pa-awāz-astisn ī-dart, pa-awāz-istisn ī-tap, pa-awāz-astisn ī-sārana, pa-awāz-astisn ī-sārastya, pa-awāz-astisn ī azana, pa-awāz-astisn ī azahva, pa-awāz astisn ī kurugha, pa-awāz-astisn ī azivāka, pa-awāz-astisn ī duruka, pa-awāz-astisn ī astairya, pa-awāz-astisn ī ‘aghasi’ pūta āhūkīntār (sūr-chasmīh) ke Ganā minūy frāz-karīnt awar ō-tan ī-marṭōmān,—(har kas-ē vēh pa kh^{va}t, vatar pa kasūn).—

4. “Adīn, men ke Aūhr-mazd (hom), am aūrvar bēs-azīntār aulā-bōrt, pōr pōr-saṭ, pōr pōr-hazār, pōr pōr-bēvar, az (as) aēvak gō-karan,—(Hōm spēt).—

5. “Ān (har)visp(īn) fra-nāptār (ō kār), ān (har)visp(īn) framān-paṭ,—(dastōbar),—ān (har)visp(īn) nīyāyisn-

There is one who thus says: “It was Jam; his being-the-third was this that he was the third sovereign.”—

3. “The antidote did he seek (as) -boon from-Satriver,—

[*There is one who thus says: “The boon was with*

Khsatriver, *that-is*, its head top was sealed with gold];—
in-order-to-withstand disease, *in-order-to-withstand* death,
in-order-to-withstand illness, *in-order-to-withstand* fever,
in-order-to-withstand sārana, *in-order-to-withstand* sārastya,
in-order-to-withstand azana, *in-order-to-withstand* azahva, *in-order-to-withstand* kurugha, *in-order-to-withstand* azivāka,
in-order-to-withstand duruka, *in-order-to-withstand* astairya,
in-order-to-withstand the defiled infecting ‘aghasi’,—(evil eye),—which Ganā-minuy produced over *this* body that *is* of-mōrtals,—(each one *is* good for himself, worse for others).—

4. “Then, I who (am) Ohrmazd, I brought-out *the* healing trees, many many-hundred, many many-thousand, many many-myriad, out-of-(that) one ‘go-karan’,—(white Hōm).—

5. “That makes all bow (for work), that *is the-commander* of-all,—(leader),—that *is full-of-obeisance* of-all,—(that-is, it

aûmand,—(ku, gān bēsazinisnīh dāt),—awar ô-tan ī-marṭōmān,

6. = §. 3. line 4, from “pa awāz”.....to the end.

7. “Yask ! ô-tô awar-gûyom,—(ku, bê-dôbâr);—marg ! ô-tô awar-gûyom,—(ku, bê-dôbâr);—darṭ ! ô-tô awar-gûyom,—(ku, bê-dôbâr);—tap ! ô-tô awar-gûyom,—(ku, bê-dôbâr);—sârana ! ô-tô awar-gûyom,—(ku, bê-dôbâr);—sârastya ! ô-tô awar-gûyom,—(ku, bê-dôbâr);—azana ! ô-tô awar-gûyom,—(ku, bê-dôbâr);—azahva ! ô-tô awar-gûyom,—(ku, bê-dôbâr);—kurugha ! ô-tô awar-gûyom,—(ku, bê-dôbâr);—azivāka ! ô-tô awar-gûyom,—(ku, bê-dôbâr);—duruka ! ô-tô awar-gûyom,—(ku, bê-dôbâr);—astairya ! ô-tô awar-gûyom,—(ku, bê-dôbâr);—‘aghasi’ ! ô-tô awar-gûyom,—(ku, bê-dôbâr);—

8. “‘ke-pa-(ān)-ī-(ōi)-gōrṭīh ōm-vānīhēt drūj’; (ān) drūj gōrṭīh vānīhēt,—(awazār ōi);—ke-(ān)-ī-(ōi) kh^hatāyān aūj men (ke) Aūhr-(mazd hōm).

9. “Bê-pōrṭīnom ishirê; bê-pōrṭīnom aghuirê; bê-pōrṭīnom aghrām; bê-pōrṭīnom ughrām; bê-pōrṭīnom yask; bê-pōrṭīnom

gives *the* healing to life),—over *this* body that *is* of-mortals.

6. = § 3, line 4, from “in-order-to-withstand” to the end.

7. “Oh Disease ! I-command thee,—(run-away);—Oh Death ! I-command thee,—(run-away);—Oh Illness ! I-command thee,—(run-away);—Oh Fever ! I-command thee,—(run-away);—Oh Sârana ! I-command thee,—(run-away);—Oh Sârastiya ! I-command thee,—(run-away);—Oh Azana ! I-command thee,—(run-away);—Oh Azahva ! I-command thee,—(run-away);—Oh Kurugha ! I-command thee,—(run-away);—Oh Azivāka ! I-command thee,—(run-away);—Oh Duruka ! I-command thee,—(run-away);—Oh Astairya ! I-command thee,—(run-away);—Oh Aghasi ! I-command thee,—(run-away);—

8. “by--whose-valour *the* ‘druj’ shall-be-conquered-by-me ; (the) ‘druj, shall-be-conquered by-valour,—(it is *the* weapon); whose sovereignty *is the* power of me (who am) Ohr(mazd).

9. “‘I-drive-away ‘ishirê’ I-drive-away ‘aghuirê’; I-drive-away ‘ughrām’; I-drive-away ‘disease’; I-drive-away ‘death’;

marg; bê-pōrtīnom dart; bê-pōrtīnom tap; bê-pōrtīnom sārana; bê-pōrtīnom sārastya; bê-pōrtīnom azana; bê-pōrtīnom azahva; bê-pōrtīnom kurugha; bê-pōrtīnom azivāka; bê-pōrtīnom duruka; bê-pōrtīnom astairya; be-portīnom 'aghasi' pūta (i) āhūkintār,—(sūr-chasmih),—ke ganā minūy frāz-kariniṭ awar ō-tan ī martōmān,—(har kas-ê vēhān pa kh^vat, vatarān pa kasān);—

10. "Bê-pōrtīnom (har)-visp yask, marg, (har)-visp yātū, parik, (har)-visp jah ī dravand."

11. Ān Airmān kh^vahisnī (hast), ō-rāmīsn rasišn,—(ku-t āwāyeṭ maṭan, pa-rāmīsn āwāyēnd karṭan)—narān nāīrikān ī-Zaratūst; vohū-man rāmīniṭ-hend,—(ku, tō-cha āwāyeṭ maṭan, vat pa-rāmīsn āwāyēnd karṭan)—ke-(ān) dīn-kāma arzānī-bawēṭ pa-mazd—(ī aēṭar ū ān-icha ī ānō);—(ān)-ī-asahīh tarskāsih kh^vāstār bawānī—(hāvist),—ku-(an) pa-(ān)-tarskāsihā (ān)-ī-Aūhr-mazd masīh (bawāt),—(magū-paṭān magū-paṭih)." (Yasna LIV I, Vend XI 7.)

I-drive-away 'illness'; I-drive-away 'fever'; I-drive-away 'sārana'; I-drive-away 'sārastya'; I-drive-away 'azana'; I-drive-away 'azahva'; I-drive-away 'kurugha'; I-drive-away 'azivāka'; I-drive-away 'duruka'; I-drive-away 'astairya'; I-drive-away the defiled infecting 'aghashi';—(evil eye),—which ganā-minūy produced over this body that is of-mortals,—(each one is good for himself, worse for others).—

10. "*I-drive-away all disease and-death, all sorcerers and pariks, all the 'jahs' who are wicked:*"

11. (The) Airyaman (is) desirable; may-(thou)-come to-(my)-delight,—(that-is, thou oughtst to-come; they-ought to-make thee with delight)—the men and women of-Zaratūst have-rejoiced Vohuman,—(that-is, thou-too oughtst to-come, they-ought to-make thee with-delight)—(he)-who is desirous-of-religion may-be-worthy of-reward—(of hither and even-that which is thither);—I-ask (the) devotion of holiness,—(disciple),—so-that by-(that)-devotion (the) magistracy of-Ohrmazd (may-be-mine),—(magupaṭān-magupaṭih)."

12. zanêṭ 'ân aîrmân kh'ahlsnîh' (har)-visp yask, marg
(har)-visp yâṭû, (har)-visp jah î draṇund.
13. Yatây-ahû-vêryô,—(aêvak),—
14. 'Kêm nâ Mazdâ'...(tâ)...‘ashahê’.

VÎST-AÊVAK-ÔM PARGART BÛN

1. Nemâz ô-tô, gâv-awazûn!—(ku-t awazûn vaş az-as);—
nemâz ô-tô, gâv hû-dâha!—(ku, pa frâronîh dâṭ êstîṭ);—
nemâz ô-tô, frâdahisnîh (haê)!—(ku-t vês bê-kûnêy);—nemâz
ô-tô, varisn-dahisnîh (haê)!—(ku, frapêh-tar bê-kûnêy);—
nemâz ô-tô, (ke)-pa-dâsar-bakht-(êstîṭ),—(pa sîna masâ, bâzâ
masâ),—ô-(ôî)-î-pasôm-asô, (ôî-cha)-î-a-zâṭa asô, ke-(t) jah
maranchînêṭ âsmôk î an-asô,—(aê: dakhsayîh gûyêṭ),—
marṭôm-icha î draṇund sâstâr.

2. “‘Rawîṭ, awr! pa-rôbîsnîh, frâz-âw,—(ka aûlâ),—nî

12. May the desirable Airyainan smite all disease and
death, all sorcerers and pariks, all the ‘jahs’ who are wicked.

13. Recite ‘yatây-ahû-vêryô’ once.

14. Recite ‘Kêm nâ Mazdâ’...upto...‘ashahê’.

COMMENCEMENT OF THE TWENTY-FIRST PARGARD

1. Bow-to-thee, Oh Beneficent-‘Gâv’!—(that-is, thy
increase is immense therefrom);—Bow-to-thee, Oh well-
created ‘Gâv’!—(that-is, it is created with righteousness);—
Bow-to-thee, Increase (thou-art!)—(that-is, thou makest the-
most);—Bow-to-thee, Growth (thou-art!)—(that-is, thou
makest the-fatter);—Bow-to-thee, (who art) destined for-
retribution,—(in thighful and arm-ful)—to (the) best holy,
(even to the) holy unborn, (Bow-to-thee), whom the-jah kills,
the unholy âs-môk,—(Note: the author mentions the symbol-
ism),—and the wicked tyrannical man.

2. “‘Move, ye, clouds! with-motion, abounding-with-

(kūn)-āw,—(ku, bē-vārīnīȥ),—awar (ān mitarg) āw (ē)-hazār-vārān,—(ka sresk-ē aūptēt-ē-hazār-icha aūptēt),—bēvar-vārān-icha:’ gūy-(am), asō Zaratūst! yask bē-sawisn-rā, marg bē-sawisn-rā: zantȥ yask pa-bē-sawisnīh, zantȥ marg pa-bē-sawisnīh, (ū ān)-ī-’gada’ awā-’gada’ bē-sawisnīh,—(awazār ōisān).—

3. Agar pa-awazār maranchīnēt, pa-awēza-(varȥisnīh) bēsazīnēt; agar pa-awēza-(varȥisnīh) maranchīnēt, pa-saw bēsazīnēt; agar pa-saw maranchīnēt, pa-aūs bēsazīnēt (ka)-bē-vārēt,—(aētūn chun gūpta); bē-ez-(ān)-vārān,—(ē chis-ē bawēt ī ō pēs gūyom);—nō āw, nō zantȥ, nō aūrvar. nō bēsazīnisnīh, nō bēsazīnisnīh-kartārīh,—(awazār ōi).—

4. Chun (pa)-zray (ī) frākh^v-kart āwān hast ham-rasisnīh,—(ē-cha chis aētūn):—‘aūlā-aūst ham-ayūj. aytona-cha awar ō-zantȥ,—(aē: chun ka jāk ē ‘āhist’ bawānd),—zantȥ-cha awar aytona-cha,—(ku, pa zantȥ awāz ma-ēstīȥ);—aūlā-ist,

water,—(when above),—emptied-of-water,—(when-it-is-rained-down),—*the-water* above,—(the cloud),—*of-(a)-thousand-drops*,—(when a drop falls, *it* falls even-a-thousand-fold),—even-of-a-myriad-drops’: address-(me) *thus*, *Oh* holy Zaratūst! for disease to-go-away, for death to-go-away; do-you-smite disease to-go-away, do-you-smite death to-go-away, (and the) mace with-*the-mace* to-go-away,—(their weapon).—

3. If *it* destroys (*this one attacks*) at-noon, *that one* will-heal at-*the-sacred-(hour-of change)*; if *this one* destroys (*attacks*) at-*the-sacred-(hour-of-change)*, *that one* will-heal at-night; if *this one attacks* at-night, *that one* heals at-dawn (when)-*it-rains-down*,—(just as mentioned);—from (that) down-pour,—(one-thing will-happen *which I* mention below);—new water, new earth, new trees, new remedies, new cures,—(*by its means*).—

4. As in-*the-sea* Frākh^v-kart is *the* meeting-together of-waters,—(even-*this event happens thus*):—‘Rise, meet-together, over-*the* rising-place and-*the-earth*,—(Note: As if *they* were-resting on a place),—and over *the-earth* and-*the-rising-place*,—(that-is, do not wait on earth);—rise, sprinkle-

'parōn 'haz',—(aē: Rās gūptā būṭ, ku: 'ô ān rōn saw');—ke-pa-(ān)-ī-ōi-zāyisn,—(ka bē-zāt),—vakhsisn,—(ka mas bē-būt),—(as) ayūjisn dāt Aūhr-mazd,—(ayūjisn ô kār dāṭastān).—

5. Pa-(aūlā)-aūz-āyisnīh (aūlā) aūzīt, kh^var-sēt arvand-asp! tar-(ēst) Har-bōrz rōsnīh kūnē ô-dāmān; pa-cha-(aūlā)-aūzīt,—ku, tō-cha rā vēh hāt),—agar haē garō-(ṭamān)-dāstār,—(ku, mart ī vēh haē);

[Hast ke aētūn gūyēt, aē: "Tō aētar aūlā aūzēy".]—pa-(ān-ī-Aūhr)-mazd-dāt rās, pa-(ān-ī)-bak-bakht ayūjisn, pa-(ān-ī)-frāz-brēhinitā āw-aūmand,—(aē: āw vēh azār).

6. Adīn ān (ī) pa dūs-karṭārīh. adīn ān (ī) pa mānsra-spend (bē-bōrṭyāt);

frāz (ē)-ī-tō zāyisn vakhsisn aūm aētar frāz-snāiyom,—(ku, pāk bē-kūnom);—frāz (ē)-ī-tō karp tōhisn yōsdāsrēm,—(ku, pāk dārom);—kūnom tō awā-pūsīh. awā-pēmīh,—(ku-t kh^vat dōkht vat pēm bawēt),—

round,—(Note: *the* course was mentioned: 'Go to that direction');—at-whose-birth, (when *it*-was-born),—and-increase,—(when *it* became great),—Ohrmazd gave (it) union,—(union for work *and* organisation).—

5. 'Rise-up by up-rising, *Oh* shining sun of-*the*-swift-horse! do-*thou*-illumine *the* creations across *the* Harborz; up rise,—(that it may be good even to thee),—if *thou*-art *the*-holder of garo-(ṭamān)',—(that-*is*, *if* *thou* art a good man);

[There is one who thus says: "Here do thou rise-up".]—'on-(the)-course given-*by*-(Ohr)mazd, on-(the)-sphere destined-*by* God(Providence), on-(the)-predestined watery-way,—(Note: the good water *is* underneath *it*).—

6. Then by the wicked-activity, then by the beneficent 'māthra' (may-be-removed);

forthwith hither shall-*I*-bathe thy birth *and*-increase,—(that-*is*, *I* will-make clean);—forthwith shall-*I*-cleanse thy spirit-form and-vis,—(that-*is*, *I*-will-keep clean);—*I*-will-make thee with-progeny, with-nourishment(milkfulness),—(that-*is*, thou shalt-have milk milched *by* *thys*elf),—

7. kâr-aûmand,—(ku-t kâr bawêṭ),—pēm-aûmand,—(ku-t pēm bawêṭ),—sîr-aûmand,—(ku-t sîr bawêṭ, aêvak, ān-i martōmān, ū aevak ān-i gō-spendān),—rōkan-aûmand, mazg-aûmand, frazand-aûmand; frāz tō-rā (ê)-hazār khān vam frāz 𐬔𐬀𐬭𐬀,—(ku, bē-avoram),—vat ô-gāvyūt (ô)-ham-tachīn,—(𐬔𐬀𐬭𐬀),—ke hast (ku) pūsar srāyisn.

8. = § 4, first 5 lines upto...zāyisn, vakhsisn, (as) zāmī dāt Aûhr-mazd.

9. Pa-(aûlā)-aûz-āyisnīh (aûlā)-aûzīṭ, mäh ī gō-(spend)-tōkhna!—

[Aē: gōspend-tōkhmagīh ē ku āinina ī gō-spendān pa mäh-pāya ēstēṭ];—

§ 5 from the 2nd line—tarēst Har-bōrz...to the end.

10, 11. = § § 6, 7.

12. = § 4, first 5 lines upto.....zāyisn, vakhsisn,—(as) vakhsisn dāt Aûhr-mazd.

7. full-of-work,—(that-is thou shalt-have work),—full-of-milk,—(that-is, thou shalt have milk)—full-of-sîr,—(that-is, thou wilt have sîr, first/ly that of man and secondly that of animals),—full-of-oil, full-of-marrow, full-of-progeny; forth-with shall-I-bathe for-thee (a) thousand streams,—(that-is, I-will-bring),—do thou make-them flow-together to the-cattle-fold,—(driven-together),—that-is, the nourishment of offspring.

8. = § 4, first five lines upto—at whose birth, and increase—Ohrmazd gave (it) the Earth.

9. Up rise by rising up, Oh Moon having-the-seed-of-the-‘Gao’!

[Note: Having-the-seed-of-the-‘Gao’ is this that the ‘ainina’ of the animals is on the Moon Station.]—

§ 5. from “across the Harborz”.....to the end.

10, 11. = § § 6, 7.

12. = § 4, first 5 lines, upto—at whose birth, and increase—Ohrmazd gave (it) abundant-growth.

13. Pa-(aûlâ)-aûz-âyisnîh (aûlâ)-aûzîṭ star (i) zôpr (i) âw-tôkhma,—

[Aê: âw-tôkhmagîh ê ku âinîna î âwân pa star-pâya êstêṭ.]—

§ 5 from the 2nd line tarest Har-bôrz.....to the end.

14, 15. = § § 6, 7.

16. = § 4, first 5 lines upto...zâyisn, vakhsisn,—(as) aûz-âyisnîh dât Aûhr-mazd.

17. Pa-(aûlâ)-aûz-âyisnîh (aûlâ)-aûzîṭ (aûm) pa-(bê)-khrôsisnîh î-ôi kh^varêh-kastâr (aharman), pa-(bê)-khrôsisnîh î-ôi an-awitân (aharman), pa-(bê)-khrôsisnîh î-ôi (an-awitân) yâtû jahî.

18-23 = Vend. XX 9-14.

13. Up rise by rising up, *Oh* deep stars *having-the-seed-of-the-waters*,—

[Note: *Having-the-seed-of-the-waters* is this that the 'âinîna' of *the* waters is on *the* Star-Station.

14, 15. = § § 6. 7.

16. = § 4, first 5 lines upto,—at whose birth, and increase, —Ohrmazd gave (it) rising up.

17. Up have-I-arisen by rising up, in-order-to-despise him the-decreaser of-glory, (ahriman), in-order-to-despise him *the* desolating (ahriman), in-order-to-despise him (*the* desolating) sorcerer 'jahî'.

18-23. = Vend. XX 9—14.

VĪST-DÔ-ÔM PARGART BÛN

1. Gûpt-(as) Aûhr-mazd ô-Spitamân-Zaratûst: "Vam ke Aûhr-mazd (om), vam ke Dâtâr i vêh (om), ka-(m) ân mân kart,--(garô-ṭamân),--(i) nêvak, rôsan, frâz-pêtâ",--(ku-t pêtâ),

[Hast ke aētân gûyêt, aê: Bê-as kôst i diṭ pêtâ.]—
(aûlâ)-aûziṭ-om, bê-raw-om

2. "Adîn-(as) ô-(ân-i)-men nar kasit",--(ku-s andar nikirît);—

"adîn-(as) ô-(ân-i) men nar frâz-kariniṭ ganâ minny pôr-marg nohô yask, navât nohô sat, nohô hazâr û nohô bêvar;

"adîn ô-(ân-i)-men tô bêsazînêh, mânsra-spend (i) vas-kh'arêh!

3. "Dahom ô-tô, pa-ân-pât(dahisn), pa-akvîn, (e)-hazâr asp i-arvand skipt-tak",--(ku, andar hâsar tak awâz nê-kâhêt);—

COMMENCEMENT OF THE TWENTY-SECOND
PARGARD

1. Spoke-(he) Ohrmazd to-Spitamân Zaratuhst: "I who (am) Ohrmazd, I who (am) *the* Creator of Good, when-I prepared that abode,--(Garotamân),--fair, luminant, forthwith-visible",--(that-*is*, visible to-thee),—

[*There is one* who thus says: "Its other side *is* visible afar"].—

I-have(will)-come out, I-may(will)-go-away.

2. "Then, (he), *the*-deadly-being, looked at-(those-of)-mine",--(that-*is*, he beheld *inside*);—

"then, (he), *the*-deadly Ganâ-minny full-of-death, produced for-(those-of)-mine nine, ninety, nine-hundred, nine-thousand, and nine-myriad diseases;

"therefor do thou, *Oh* Beneficent-'Mâthra' of-immense-glory! heal (those-of)-mine.

3. "*I*-will-give thee in return-of-it, at once, *a* thousand fleet horses swift-running",--(that-*is*, their speed does not decrease within *a* 'hâsra');—

“yazom Sôk (i) vêh (i Aûhr)-mazd-dât (i) asô”,—(aê: Pa ayiyâr-aûmandih i tô);—

“Dahom ô-tô, pa-ân-pât(dahisn), pa-akvin, (ê)-hazâr aûstar i-arvand i-sakht-kôf”,—(ku-s kôf dôrest);—

“yazom Sôk (i) vêh (i) (Aûhr)-mazd-dât (i) asô”,—(aê: Pa ayiyâr-aûmandih i tô);—

4. “Dahom ô-tô, pa-ân-pât(dahisn), pa-akvin, (ê)-hazâr gâv i-a-sênin i-a-tan-pôhr”,—(ku-s vînâskârîh râ tan ô bôd nîkôhišn nê-mat êstét).—

“yazom Sôk (i) vêh (i) (Aûhr)-mazd-dât (i) asô”,—(aê: Pa ayiyâr-aûmandih i tô);—

“Dahom ô-tô, pa-ân-pât(dahisn), pa-akvin, (ê)-hazâr anûmay i-gawr i-hama-mûy,—(ku, ez ô-mûy);—

“yazom Sôk (i) vêh (i) (Aûhr)-mazd-dât (i) asô,—(Pa ayiyâr-aûmandih i tô).—

5. Aêþûn om tô âfrînûm ez-(ân-i)-nêvak-dahmân-âfrîn,

“I-adore *the* good, holy Sok created-by-(Ohr)mazd”.—
(Note: with thy help).—

“I-will-give thee, in-return-of-it, at-once, (a) thousand fleet camels having-hard-humps”,—(that-is, they *have the* proper humps);—

“I-adore *the* good, holy Sok created-by-(Ohr)mazd”.—
(Note: With thy help).—

4. “I-will-give thee, in-return-of-it, at-once, (a)-thousand enduring oxen without-physical-defect,—(that-is their bodies have not attained to the scorn of intelligence owing-to sinfulness).—

“I-adore *the* good, holy Sok created-by-(Ohr)mazd”.—
(Note: With thy help).—

“I-will-give thee, in-return-of-it, at-once, (a) thousand nourished small-animals of all *the colours* of hair,—(that-is one-colour of hair);—

“I-adore *the* good, holy Sok created-by-(Ohr)mazd”.—
(Note: With thy help).—

5. Thus will-I-praise (bless) thee with (the) fair blessing-

pa-(ān-i)-franāfta-dahmān-āfrīn,—(ku, dārisn bé-kūnom (kūnēt?),—ke (ān i) kam pōr kūnēt,—(ku, ka andar sāl nēm khūmb sāl i pēs-ê é khūmb),—(ān)-icha i pōr bê-ahanchā-kūnēt,—(ka andar sāl-é khūmb-é bawēt, sāl pēs-ê khūmb é ū nēm),—ayiyārīnēt (ōi-i)-a-vīmār,—(ku, tā vīmār né-bawēt ōi-cha ayiyārīnēt),—(ōi)-cha-(i)-vīmār dōrest kūnēt”.

6. Pasukh^v-(as) ō-ōi gūpt mānsra-spend i vas-kh^varēh, (ku):
 “Chun (ê)-i-tō vam bēszāinom, chun (ê)-i-tō vam bē-avā-rēm, nohō yask, navāt, nohō-saṭ, nohō-hazār, nohō-bēvar”.—

[Aē: Dānastīh ku: ēmā né-tōbān karṭan, bē-as ē-cha dānast ku har ke kūnēt as pa ayiyār-aūmandīh-i ēmā tōbān karṭan.]—

7. (Vas) (ō)-Néryō-sang gūpt ke Dātār Aūhr-mazd, (ku):
 “Néryō-sang han-jamanī! bē-rōb-(tō),—(ez aēṭar awar ō ānō) andar mām i-Airyaman, (vas) īn (gūbisn) gūyēs ō-Airyaman, (ku):

of-the-good, with (the) blessing-of-the-good advanced-with-obeisance,—(that-is, I-will-prepare a provision),—which replenishes (that which is) little,—(that-is, if it be half a jar in a year, it will be one jar the next year),—which makes-over-flowing (that)-too (which is) full,—(if it be one jar in a year, it will be one jar and a half the next year),—which helps (him who is) not-ill,—(that-is, he helps-him-too, so-that he may-not-be ill),—and makes healthy (him who is) ill”.

6. (He), the Beneficent-‘Māthra’ of-full-glory spoke to him in-reply: “How shall-I-heal (those)-of-thine, how shall-I-expel from (those) of-thine nine, ninety, nine-hundred, nine-thousand and nine myriad diseases?”—

[Note: Thou-knewest that we cannot do this but this-too thou knewest that whoever will-do-this, he can do this with our help.]—

7. (Unto Neryosang spoke (he) who is the Creator Ohr-mazd: “Oh Neryosang of-the-assembly! go-(thou),—(from here on to there) in the abode of-Airyaman, to (her) Airyaman do-thou-speak this (utterance):

8. 'In ō-tō gūpt Aûhr-mazd asô:

"Vam ke Aûhr-mazd (om),...to the end, §. 1.

9. = § 2, first three lines.....

adîn (ān-i)-men tō bēsazīnēh, airyaman (i)-kh^vāstār !

10-12. = § § 3-5.

13. (Ya)-s ōi gūbīšn paṭīrēt; bē-rapt Néryōsang han-jamni awar ō-mān i-Airyā-man, (vas) īn (gūbīšn) gūpt ō-Airyaman,

14. (ku): 'in ō-tō gūpt-(as) Aûhr-mazd asô:

"Vam ke Aûhr-mazd (om),.....to the end, para 1.

15. = § 9.

16-18. = § § 3-5.

19. Têz ān bût, nē dēr, ka frāz-maṭ, pa-tōkhsāyih, Airyā-man i kh^vāstār, gar awar (ku) awazūni-frāz-ham-pōrsit (Aûhr-mazd Zarātūst), ū vēsa awar (ku) awazūni-frāz-ham-pōrsit (Aûhr-mazd Zarātūst).

8. This *has the* holy Ohrmazd said unto thee:

"I who (am) Ohrmazd.....to the end §. 1

9. = § 2, first three lines.....

...therefore do thou, Oh Airyaman, *the* desirer ! heal (those of) mine.

10-12. = § § 3-5.

13. Since-he agrees *to* his speech, Neryosang of-the-assembly went on to the abode of-Airyaman, (he) spoke this (utterance) to-Airyaman :

14. This *has the* holy Ohrmazd said unto thee:

I who (am) Ohrmazd.....to the end of §.1.

15. = § 9.

16-18. = § § 3-5.

19. Soon it was, no delay *was there*, when *the* desirous Airyaman came-up with-diligence over *the* mountain (where Ohrmazd and Zarātūst) had-the-beneficent-conference, (and) over *the* forest (where Ohrmazd and Zarātūst) had-the-beneficent conference.

20. (Vas) ez-nohō āsp gōsn mûy barēt Airyaman ī kh^vâstâr; (vas) nohō âustar ī gōsn mûy barēt Airyaman ī kh^vâstâr; (vas) nohō gāv gōsn mûy barēt Airyaman ī kh^vâstâr; (vas) nohō anûmay gōsn mûy barēt Airyaman ī kh^vâstâr; (vas) nohō-(tâ) vêt barēt, (vas) nohō kēs frâz-kârēt;—(vas nîrang bê-kartan ya-s ez 'navacha yaskê' awâz aé 'thricha yaskê' âvort ān se aēvak han-icha kart hend pa gôhari andar dô kâr êstêt).—

21-26. = Vend. XX §§ 9-14.

20. (He), Airyaman who *is* desirous, brings *the* hair of nine stallions; (he), Airyaman who *is* desirous, brings *the* hair of nine male camels; (he), Airyaman who *is* desirous, brings *the* hair of nine bulls; (he), Airyaman who *is* desirous, brings *the* hair of nine male sheep; (he) carries nine-(fold) willows; (he) draws-up nine circles;—(he performed *the* ritual so-that-he reduced from 'nine diseases' to 'three diseases', and that one-third *which* is made, also-positively is in *the* other two-thirds work by *its* very essence).—

21-26. = Vend. XX §§ 9-14.

